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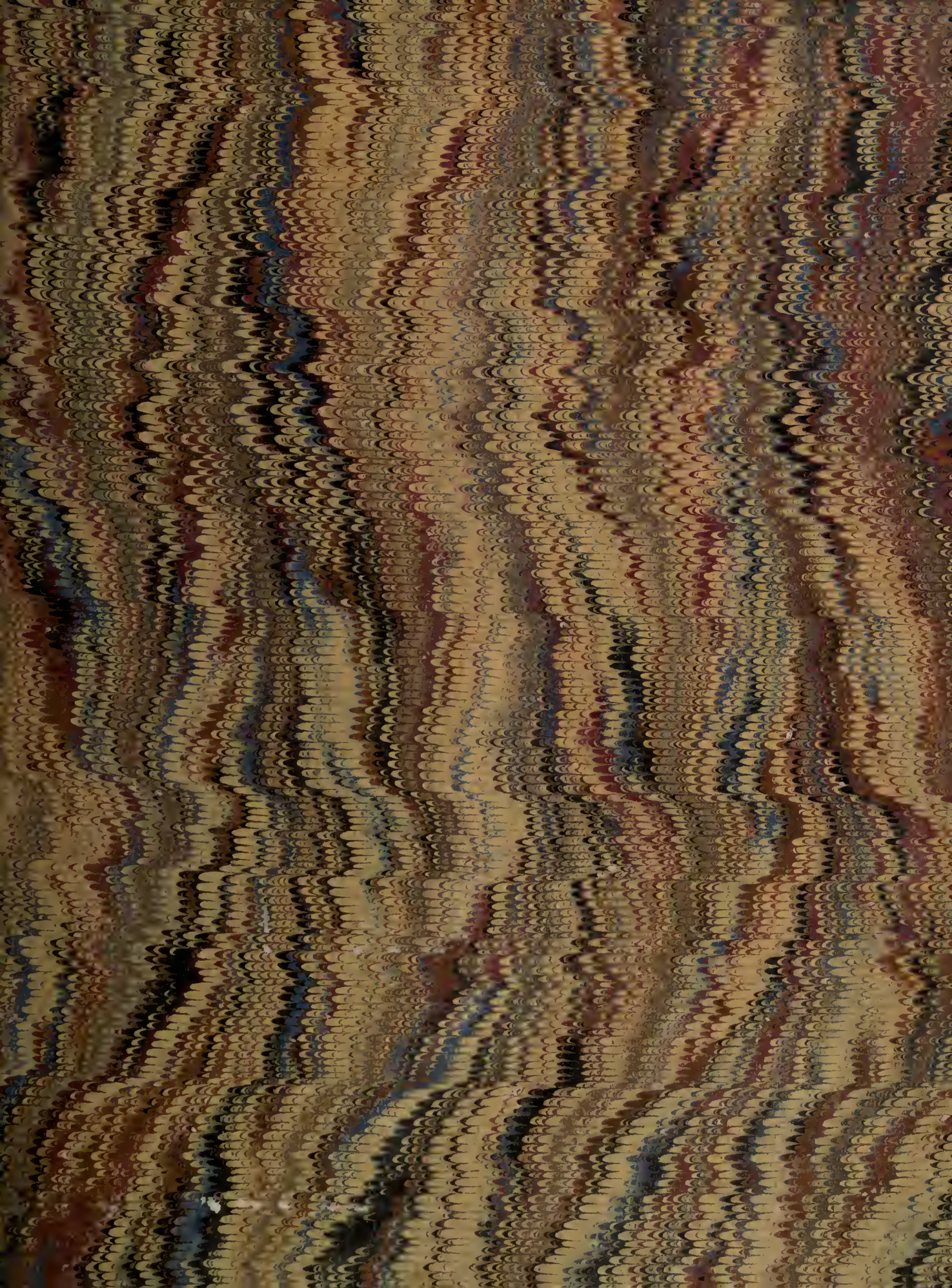
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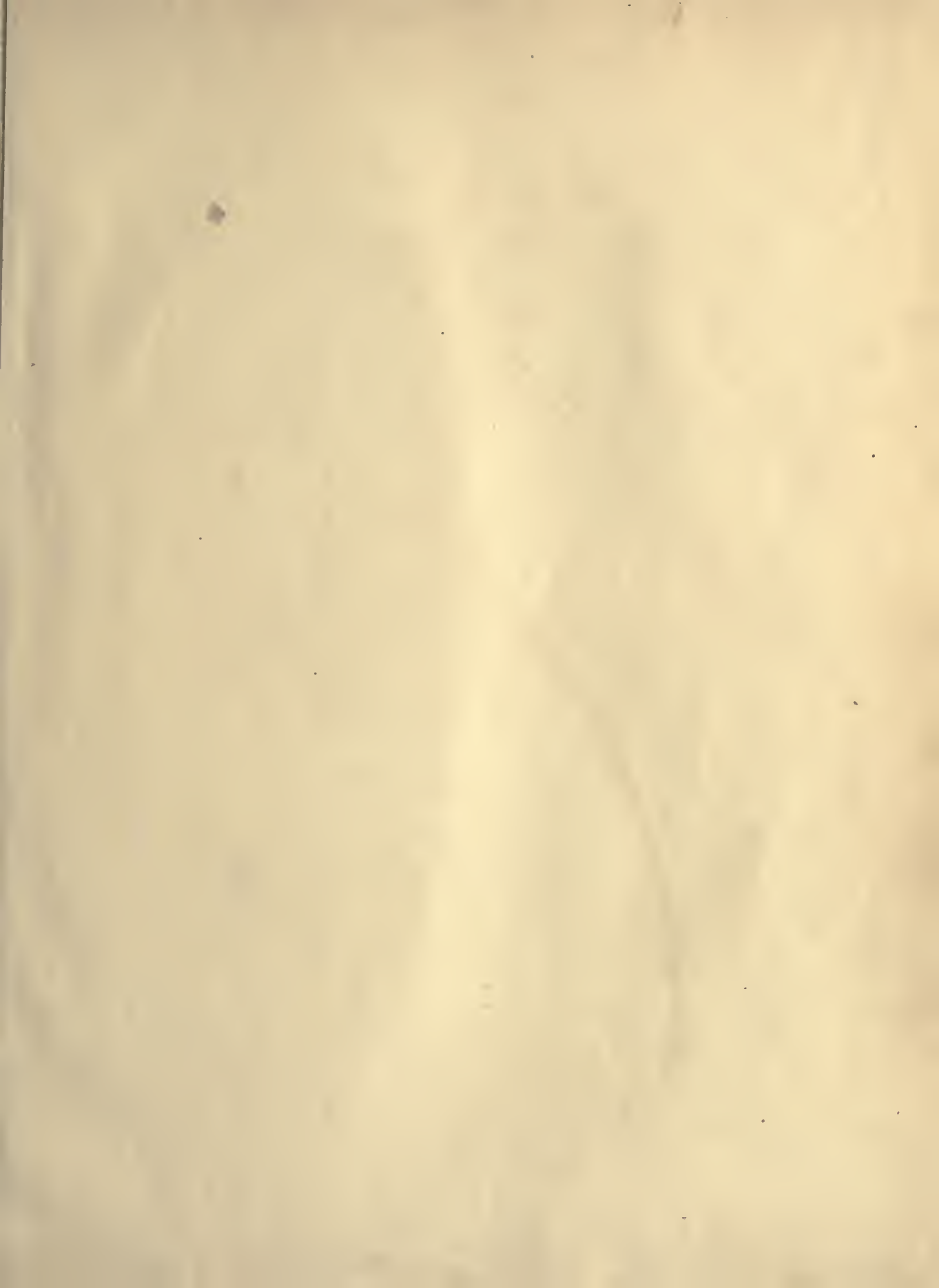




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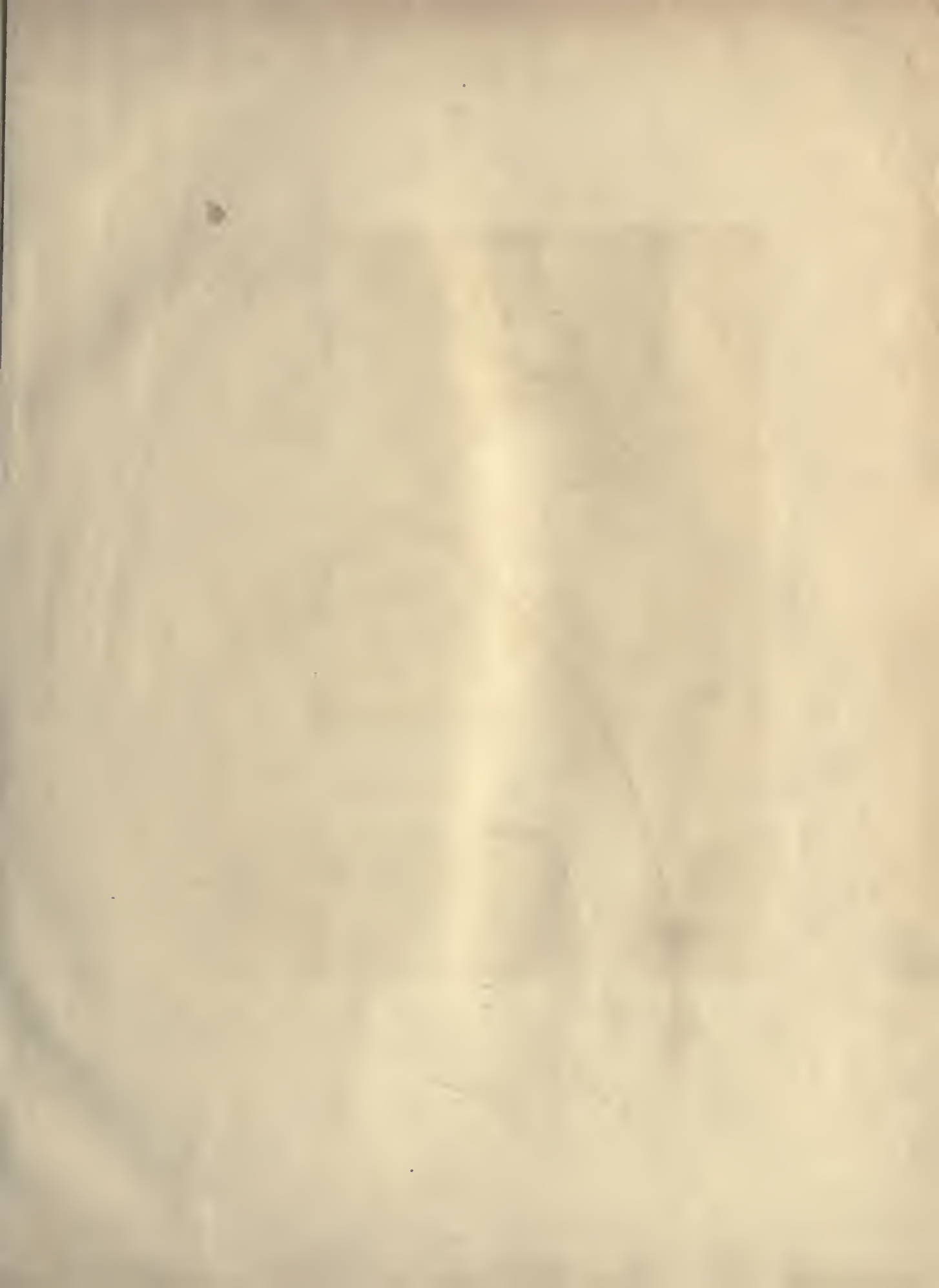
















Engraved by W. H. St. John

*"I am the vine, and ye are the branches: he that abideth in me, and I in him, he that bringeth forth much fruit to the glory of the Father."*

LES OUVRIERS EMPLOYÉS À LA VIGNE

Mat. XX

Printed by J. L. Smith & Co.



THE GALLERY

SCRIPTURE ENGRAVINGS.

HISTORICAL AND LITERARY.

WITH AN ORIGINAL INTRODUCTION, AND A NEW EDITION OF THE

BY JOHN BROWN, M.D., F.R.S.

THE GALLERY, AND THE ENGRAVINGS, AND

THE HISTORY OF THE ENGRAVINGS, AND THE HISTORY OF THE ENGRAVINGS, AND





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THE GALLERY  
OF  
SCRIPTURE ENGRAVINGS,

HISTORICAL AND LANDSCAPE,

WITH DESCRIPTIONS, HISTORICAL, GEOGRAPHICAL, AND PICTORIAL,

BY JOHN KITTO, D.D., F.S.A.,

EDITOR OF THE "CYCLOPEDIA OF BIBLICAL LITERATURE," ETC. ETC.

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## P R E F A C E.

THERE are two points of view under which Engravings, after renowned Paintings, representing the principal events of Scripture History, appear to offer such claims to general notice as scarcely any other application of the Engraver's art can advance. Not only are the SUBJECTS represented more generally interesting than any other, as embodying facts with which every one is acquainted, and which have the most intimate connection with the best sympathies and highest hopes of every Christian bosom; but the very subjects, of such deep interest in themselves, are precisely those to which the GREATEST PAINTERS that the world has ever seen, have consecrated the highest efforts of their genius and their skill.

Thus it has happened, that SUBJECTS of more general and more elevated interest than any others which the history of the world has afforded, have been embodied in PAINTINGS which have obtained the highest admiration as works of art.

To possess accurate and effective copies of works combining this twofold interest, by means of finished Engravings, produced at a great expense, has hitherto been the luxury of the few; but is, in the present undertaking, opened to the solace and enjoyment of the many, by means of a price suited to very moderate circumstances.

It is hoped that the interest and value of this work will be considered as being materially enhanced by the engraved Landscapes which have been introduced. They will be found to represent the most interesting of the sites mentioned in the Sacred Scriptures; and while they largely gratify the desire, so generally felt, to become acquainted with the distinguishing characteristics of the spots made venerable by the acts and sufferings of Christ, and by the presence of patriarchs, prophets, and apostles—the combination of Historical and Landscape Engravings cannot but be deemed as natural as it is unquestionably interesting. The historical subjects gratify the taste and assist the imagination, by realizing the circumstances and action, of the Scriptural incidents, while, at the same time, the landscapes represent in faithful characters the places where these circumstances were witnessed. It would have been better, doubtless, had the Painter's idea of the historical action been combined, in the same picture, with the true and natural landscape. Modern artists may be able to realize this object from the materials which the present landscapes, and those contained in other publications, supply. But when the paintings of the great ancient masters, from which most of our historical Engravings are copied, were produced, no such materials were in existence: and now that they have become easy of access, the highest efforts of art are no longer directed to subjects of Scripture history, or have ceased to be made in that direction with any remarkable success. The best course that remains to us is, therefore, to take the sacred historical pictures in which the ANCIENTS excelled, and the sacred landscapes in which WE excel—or rather, which we alone possess—and exhibit them together under some such combination as that which the present work affords.

The Publishers have evinced their desire to render the work interesting, not only as a pictorial publication but as a reading-book, by leaving the Literary Department in the care of a writer, whose well-known productions in Biblical Literature afford the most effectual guarantee for the truthfulness of the descriptions, and for the soundness of the views which they embody. The Letter-press connected with the Engravings aims at describing the subject or relating the circumstances in popular language, although under the best lights which modern research and criticism, together with the Author's actual acquaintance with the East, have been able to supply. It was not intended that criticisms on the pictures themselves, or historical notices concerning them, should form a prominent feature of the present undertaking: but this has not been altogether neglected, whenever the celebrity of the picture as a work of art, or other circumstances of interest, have seemed to require such attention.



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# THE GALLERY

OF

## SCRIPTURE ENGRAVINGS.

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### THE LABOURERS IN THE VINEYARD.

REMBRANDT.

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MATTHEW XX. 1—16.

THE very remarkable parable with which the twentieth chapter of Matthew opens, was designed by the Lord Jesus to illustrate the declaration with which the previous chapter closes, and which is repeated at the end of the parable itself:—"Many that are first shall be last, and the last shall be first." The meaning of this, as explained by the parable, is, that many who come late into the spiritual kingdom of Christ, shall be equal in honour and reward, at the close of man's great account with God, to many who have entered in the early morning, and have rendered the suit and service of life's long and weary day.

All field-labour was day-labour among the Jews, as it still is throughout the East. A man who has a piece of field or garden work to perform, hires labourers for the day, and pays them when the sun goes down. With that payment the engagement ends; and the master may, or may not, tell all or any of them, to come again the next day and resume their labour. This was the practice even in the time of Moses; for the law pronounces a curse against the man, who pays not to the labourer in the evening, the wages of his day's toil.

Accordingly, in this parable, a householder is represented as going forth, early in the morning, to the market-place—the usual resort of unemployed labourers—to hire men for the work of his vineyard. He seems to have engaged all he found there, agreeing that each of them should receive for his labour one denarius—a silver coin, equal to sevenpence-halfpenny, which was at that time, as we know from other sources, the customary recompense for a day's agricultural labour. At several times,



later in the day, the householder again went forth, and sent into his vineyard such labourers as he found waiting in the market-place. To these he did not agree to give any fixed sum, but told them they should have "whatsoever was right:" and they relied upon his word, and probably laboured hard to make the most of the time which remained to them, to entitle themselves to his favourable consideration. The householder went out even so late as the eleventh hour, when but one hour of the labouring day remained, and finding some strong fellows lounging about, asked them, "Why stand ye here all the day idle?" And being answered, "Because no man hath hired us;" he said, "Go ye also into the vineyard; and whatsoever is right—that ye shall receive."

When the labour of the day was over, the men came to be paid. Those who had gone last to the vineyard, and had worked but one hour, received the full day's wages of one denarius; and those who had come early and had toiled long, witnessed this with gladness, deeming that he who thought it right that the late-comers should receive so much, could not but regard them as entitled to much more. But they were greatly mistaken. One denarius was given to all alike. Those who had come at the third, the sixth, and the ninth hours, were probably in various degrees disappointed; but did not venture openly to complain. But those who had entered upon their day's toil in the first of the morning, could not suppress their dissatisfaction. They appealed to the householder—"These last have wrought but one hour; and thou hast made them equal unto us, who have borne the burden and heat of the day." But the lord of the vineyard answered to their spokesman:—"Friend, I do thee no wrong, didst thou not agree with me for a penny (denarius)? Take that thine is, and go thy way. I will give unto this last, even as unto thee."

It is a nice question, whether we are to understand that the husbandmen who came late, are to be regarded as having been equal in labour, and therefore in reward, to those who came early; or that the householder is to be considered as asserting his absolute right to assign equal reward to various degrees of service. In favour of the former view, it is urged, that he promised to give the late-comers "whatsoever was right;" that is, according to their work. And it is inferred that these, in one hour, did as much as the others in twelve. Perhaps, also, the householder had respect to the willingness and zeal of the labourers: for doubtless, by purity and ardour of intention only, one man may do more in one day, upon a moral calculation, than another in a whole year. Long labour is one thing, intense labour another; and God, whom in this parable the householder represents, regards not so much how long a man labours, as how well. But, on the other hand, it is alleged, that the conduct of the householder has no respect to the comparative merits of the husbandmen, but proceeds upon his absolute right to do as he pleases, according to the intimation in his concluding words:—"Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good?" A modified conclusion, founded upon both these views, and combining the principle of each, would probably furnish the most adequate development of the instruction which this very striking parable was intended to convey.







Engraved by H. H. May

London: J. M. L. Co. 1841

Printed by G. H. May

*"Thus have we found, know now whether it be thy service or no."*

— A. A. 4 —

## JACOB BEWAILING JOSEPH.

GUERCINO.

---

“ My sonne, whose winning love  
 To me was like a friendship, farre above  
 The course of nature, or his tender age,—  
 Whose lookes could all my bitter griefes asswage.”      BEAUMONT.

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## GENESIS XXXVII. 31—35.

WHEN the sons of Jacob had sold their brother Joseph for a slave to the Midianitish merchants, it became their object to avert or blind the suspicions of their father, who knew that they hated his favourite son, and who might easily conceive that they had dealt falsely by him, unless some cause for his disappearance were given or suggested.

Before they sold their brother, they had been careful to divest him of his coat of many colours—the envied mark of Jacob’s preference and love; and this they determined to make the instrument of the deception they intended to practice upon their father. They slew a kid, and dipped the beautiful garment in its blood; and it would seem that they also slashed and tore it, to suggest the idea that it had been subject to the violence of some ravenous beast. It is impossible to suppose but that the greater part of them experienced a malignant satisfaction, in thus rendering the costly token of their father’s love to Joseph, the instrument of his grief: although, it must be admitted, that this was probably the only article of Joseph’s raiment which was sufficiently remarkable to be immediately recognised for his, and this was indispensable to the effect they desired to produce.

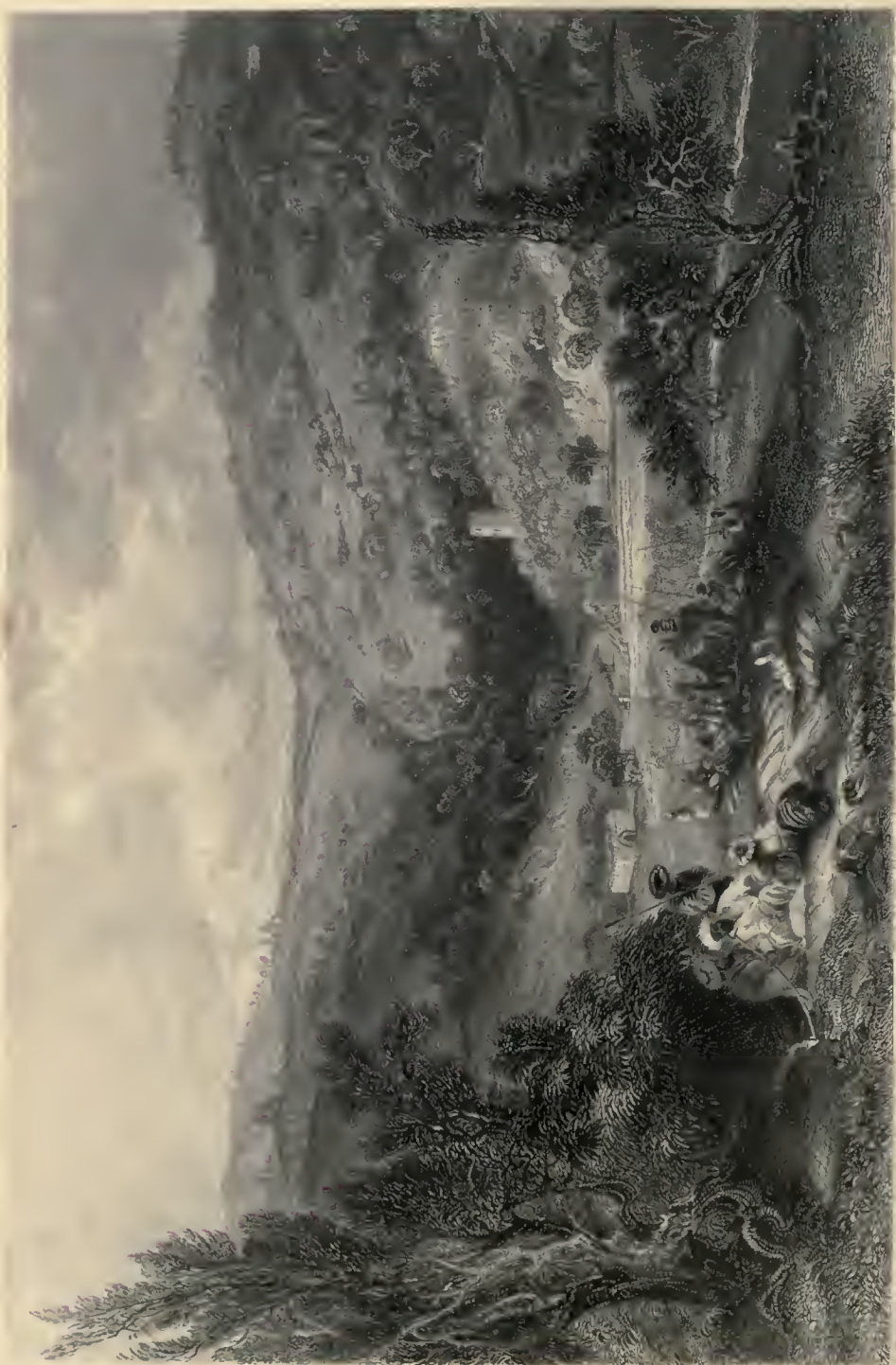
The fatal coat of various colours, now bloody and rent, the sons of Jacob brought to their father, and displayed it before him, with the words—“This have we found; know now whether it be thy son’s coat or no.” In this marked reference to the coat, and in the pointed phrase—“*thy* son’s,” we may discover the desire to punish their father for his partial affection to his lost Rachel’s child. But they under-acted their part. In any case, they could not but have known, themselves, that it *was* Joseph’s coat; and true concern, or a good simulation of it, would have induced them to break

the matter gradually, and with careful preparation, to their father, instead of forcing it with this cruel abruptness upon him. We may easily conceive the various real and apparent emotions, with which the brethren watched the effect of their communication upon their venerable parent: and the aspect of simple inquiry in some; and, in others, of affected concern, of real pity, of compunction, of triumph in the success of the stratagem, of conscious deception, or of several of these feelings expressed in the same countenance, afford excellent materials for the painter, of which Guercino, in the great picture from which the engraving is taken, has availed himself with marvellous effect.

The success of the contrivance was fully equal to their hopes. Recognising the remarkable vesture of his son, Jacob at once sprung to the conclusion they desired. "*It is my son's coat,*" he said; "*an evil beast hath devoured him; Joseph is without doubt torn in pieces.*" Then, in the fervour of his mighty grief, he rent his clothes; and afterwards he put sackcloth upon his flesh, and mourned for his son many days. After time had been allowed for the first burst of grief, his sons and daughters sought to comfort him, but he refused all comfort, saying—"I will go down to the grave to my son mourning!"—a sentiment not unlike that of David, on a somewhat similar occasion—"I shall go to him, but he will not return to me!"







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## THE MOUNT OF OLIVES.

" Oh, sweet and sacred Olivet,  
 My pensive spirit oft would go  
 And watch where love and sorrow met,  
 And caused the Saviour's tears to flow.

"Tis good in thought to watch awhile  
 In such a solemn, sacred scene ;  
 Thus the wrapt spirit to beguile,  
 Though seas and ages roll between :

"Tis good to journey with my Lord,  
 To Tabor, Bethlehem, Calvary,  
 Till memory may almost record,  
 ' Saviour, I too have been with thee.' "

EDMESTON.

THESE lines aptly describe the class of feelings and associations which render dear and venerable to us the scenes connected with the history of our Saviour, and, in a less degree, with the events of the Old Testament. Among such scenes, Calvary would claim the first place in our regards, if we could be sure of the site; but of known and indisputable sites, there is surely no spot of ground in the wide world so rich in holy associations as the Mount of Olives. Although dwelling chiefly on its connection with the history of our Saviour, the mind reverts with emotion to that touching scene which was presented, when King David, abandoning Jerusalem for fear of Absalom, "went up by the ascent of Mount Olivet, and wept as he went up, and had his head covered, and went barefoot; and all the people that were with him covered every man his head, and went up, weeping as he went up." (2 Sam. xv. 30.) We may be sure, that when the king reached the top of the ascent, he cast one "longing, lingering look behind" upon Jerusalem—doubtful that his eyes should ever behold it more; and yet hopeful, in the feeling he had before expressed;—"If I shall find favour in the eyes of the Lord, he will bring me again, and I shall behold both it, and his holy habitation."

Whenever our Saviour was at Jerusalem, he rarely spent the nights in the city, but quitted it in the evening, and went over this mount to Bethany, which lay on the other side, and spent the night in that place, where he had several attached friends and disciples, returning the next morning to Jerusalem. But quite as often, and perhaps oftener, he went no further than the mount itself, remaining all night in the open air, in meditation, in prayer, and in conversation with his chosen disciples. At that time the mountain was well covered with gardens and olive-yards. One of these,



called Gethsemane (oil-press), was his customary resort on such occasions; and this was the spot where he underwent his last great agony, and where he was betrayed to his enemies the night before he suffered. (Matt. xxvi. 30—36.) Forty days after his resurrection from the dead, he once more led forth his disciples to the Mount of Olives; and it was upon its summit that he was parted from them, and received up into heaven. (Acts i. 12.)

Jerusalem is surrounded by valleys, beyond which rise enclosing hills, and the Mount of Olives is the hill, rising in three summits, which encloses the site upon the eastern side. Independently of the sacred associations connected with it, the steep and winding paths over the mount afford the most agreeable and interesting walks around Jerusalem. The prospect from the summit is magnificent; embracing not only the most complete view of the holy city and its environs, but the whole of the wild region of savage, barren mountains, which extends eastward, and is bounded in that direction by the Dead Sea, the valley of the Jordan, and the mountains of Moab, which occupy the whole field of vision beyond. The summit of Olivet and its west side, which looks towards Jerusalem, are scantily covered with ancient olive-trees; and there are also a few fig-trees, and pomegranate-trees, and some fields of corn. It is not likely or probable that any of the existing olive-trees are the same which clothed the surface of this mountain in the time of Christ. The tree indeed is long-lived and hardy, and some of those that were young then, might perhaps, if left undisturbed, have survived to this day. But we know that since then, Jerusalem has been repeatedly subject to siege and warfare, during which all the wood that could be found in the neighbourhood was cut down for fuel, and to construct the military engines and form the works for the siege. Yet there are eight old trees on the lower slope of the mountain, towards the brook Kidron, standing upon the supposed site of the garden of Gethsemane, to which this high antiquity is locally ascribed; and which have, in consequence, been regarded with much veneration by pilgrims and travellers. They are undoubtedly of great age—perhaps the most ancient, as they certainly are among the largest olive-trees in the world. The largest of these is twenty-four feet in girth above the roots, although its topmost branch is not more than thirty feet above the ground. They have not borne fruit for many years; and although the trunks are greatly decayed, the parts are so retentive of life, that each of the aged stems still exhibit a considerable head of perennial foliage.





Israh. IX. 6.

Israh. IX. 6.

*"Unto us a child is born."*

Israh. IX. 6.

UN ENFANT NOUS EST NE.

Printed by G. & C. London & Paris.



## THE HOLY FAMILY.

RAFFAELLE.

---

"Thou art no son of mortal man,  
Though men esteem thee low of parentage." MILTON.

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THE Holy Family is a subject which has been painted more frequently than any other. Many great painters have brought the utmost force of their genius to bear upon it; and their Holy Families reckon among the noblest of their works. Indeed, considering the adherence to certain characteristics which tradition and custom has prescribed for the representation of the persons, and taking into account the little variety of treatment which the theme admits, it is surprising that so large a number of great pictures upon this one subject should have been produced. This must, we presume, be attributed to the fact, that there is no subject so well suited to call forth the highest and most ardent impulses of that "inspiration," to which the masters of this, as of other imaginative arts, lay claim.

The abundance of such paintings is easily accounted for. The absorbing attention and homage paid to the Virgin Mary, by Roman Catholics, created a wish that her resemblance should figure among the paintings with which their churches were adorned; and there was no circumstance under which she could be represented, so honourable to her, so interesting, so engaging, as in her maternal relation to the Infant Redeemer. It is in subservience to the desire of exhibiting the Virgin Mary in this, her most exalted and most attractive relation, that the infancy of Jesus has been so often represented, and that painters have given so much prominence to that portion of his history, concerning which we possess no authentic information whatever. But although pictures of the Holy Family arose primarily out of the desire to render honour to Mary, the painters have been alive to the importance of the opportunity of representing, under the interesting circumstances of infancy, the Divine Child who came to change the destinies of the world, and to open the gates of immortality to man. They have therefore given all due prominence to the figure of the Saviour, and the utmost powers of their genius have been invoked, to render the divinity visible through

the infancy of Jesus. In this great and difficult task, no success has been more signal than that of Raffaele in the renowned picture from which the present engraving has been copied, wherein the wondrous skill with which the character of " God manifest in the flesh" has been impressed upon the sacred child, claims not less admiration than the heavenliness which irradiates the maternal beauty of the Virgin Mother, or than the fine contrast offered by the admiring homage of Saint John.

The Holy Family is usually represented as consisting of these three figures, with the frequent addition of Joseph, the husband of Mary; and sometimes the Baptist is omitted, while Joseph is introduced. In so far as these representations suggest, that the Baptist was, during childhood, the companion and associate of Jesus, they convey an impression which does not seem to have been founded on probability. It is true that they were relatives, and nearly of an age; but John lived with his parents in the hill-country of Judea, and Jesus in distant Nazareth. It is by no means probable that the aged Elizabeth, with her infant son, should visit Mary in that remote place. It is, however, more likely, that Joseph and Mary, when they visited Jerusalem at the Passover, sometimes went to the house of Elizabeth, from which they were then at no great distance. The parents of Jesus and of John might then meet together—and, at all events, they would have seen each other in Jerusalem during the Passover; but the boys did not meet; for children did not go to Jerusalem on that occasion, till they were twelve years of age, and we know, as a fact, that Jesus was at that age taken thither for the first time. Joseph and Mary could therefore only see John when they visited his parents; and as it is not probable that they did so but when they went to Jerusalem, and as Jesus did not accompany them thither till he was twelve years of age, there is no probability that, before that age, he and John had ever met or associated, although they may have done so afterwards.







Painted by Correggio.

Isaiah LIII. 5.

Isaiah LIII. 6.

Engraved by W. H. E. Nelson.

*"He was wounded for our transgressions, he was bruised  
for our iniquities."*

## E C C E H O M O.

CORREGGIO.

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“Behold the man ! He stands alone,  
His foes are ready to devour ;  
Not one of all his friends will own  
Their Master in this trying hour.”

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## JOHN XIX. 5.

THIS engraving, from the picture in the National Gallery, which is usually regarded as the chief of all its treasures, embodies the history of one great moment in the life of Christ. After he had been scourged, mocked, and buffeted in the court of the palace, he was led forth, and displayed, bound and bleeding, before the crowd which thirsted for his life ; wearing the threadbare purple robe which had been cast over him, and the torturing crown which had been pressed upon his brow, in derision of his regal claims. As he came forth, the Roman governor directed attention to him in the words “Behold the man !” (Ecece homo !) This is the point of time—this the incident, of the picture.

Pilate probably expected to mollify the fierceness of the Jews, and to excite their sympathy, by this melancholy spectacle. And the expectation was reasonable ; for the sight was well suited to soften the most hard and barbarous heart. But it had no effect upon the bitter animosity with which the Jews pursued their victim, save to heighten the madness of their rage ; and hoarse cries of “Crucify him ! Crucify him !” resounded through the place. Even Pilate—indifferent to human life and suffering, as most Romans of rank in that day were—was shocked at this display of savage wrath ; and he answered, hastily—“Take ye him, and crucify him ; for I find no fault in him :” that is, no fault deserving crucifixion. He meant that the Jews might, on their own responsibility, take Jesus away, and, if they thought proper, crucify him ; but that, for his part, he would not condemn an innocent man. But this would have been an illegal act, for which they might be called to severe account. They therefore tried the effect which a new charge might produce upon the mind of the governor.

They had before accused Jesus of calling himself a king: they now proceed to charge him with impiety against God and religion, saying—"We have a law, and by our law he ought to die, because he hath made himself the Son of God." The effect of this accusation was not exactly what they had contemplated. That a man, or one who appeared as a man, should be the son of a god, was by no means repugnant to the notions derived from that mythology in which the Romans believed; and hence to Pilate's former fear of condemning an innocent person, was now added the greater fear of inflicting wrong upon some august, and possibly divine, person, thereby rendering himself amenable to the wrath of heaven. He therefore sought information from Jesus himself, respecting his origin; and although he learned nothing calculated to satisfy his mind, he became more solicitous than before to accomplish his release.

Perceiving that Pilate was not disposed to pay regard to the charge of blasphemy which they had brought against Jesus, his relentless persecutors, bent upon his destruction, reverted to their first charge of high treason, and enforced it by a new and startling consideration:—"If thou let this man go, thou art not Cesar's friend; whosoever maketh himself a king speaketh against Cesar." This quite overpowered the not very stern integrity of the governor. He was willing to release Jesus; but not at any risk to himself. He believed the charge to be utterly groundless; but he dreaded the calumny of the Jews, and especially the implacable hatred of the priests, lest they should report him to the jealous emperor, as having acquitted a man who was a rebel against Cesar, and accused of high treason; and he was the more afraid, as he was conscious that he had not always acted with justice and equity in his government. He therefore formally condemned him, and "delivered him to be crucified;" yet not until he had further marked his sense of the deed, by going through the vain ceremony of publicly washing his hands of the innocent blood. It is true that the Jews invoked upon their own heads that burden of blood which he strove to cast from him; yet not the less has the stain of that blood adhered to his hands, and to his name, which is remembered among men only for the wrong he that day committed.







*They found him in the temple sitting in the midst of the doctors*

## JESUS AMONG THE DOCTORS.

FRANKLIN.

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“ How soon  
This new-born light  
Attains to full-aged noon !” HARVEY.

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## LUKE II. 41—50.

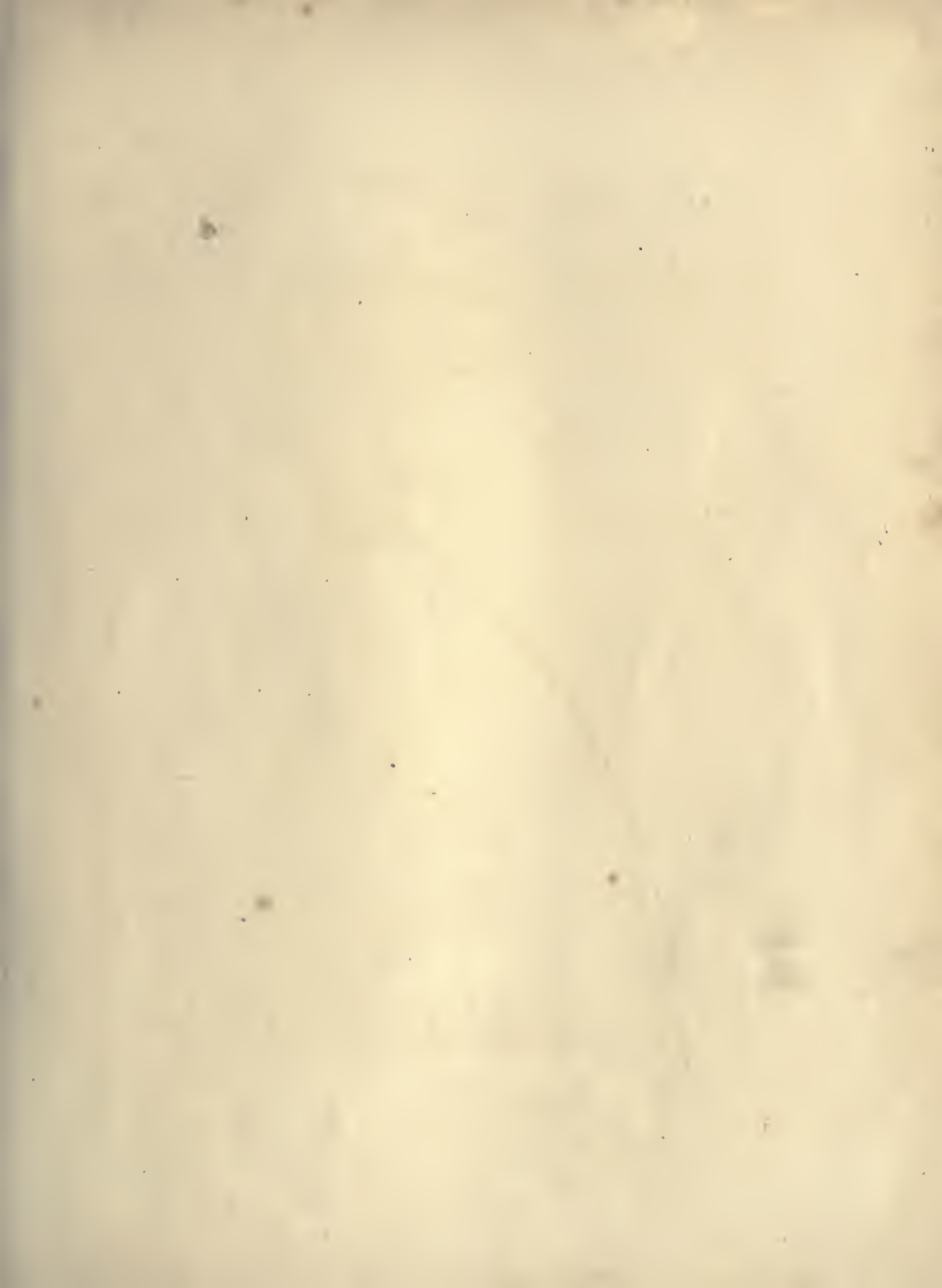
It was at twelve years of age, that the more onerous obligations of the law became obligatory upon the sons of the Israelites. Then they received instruction in the deeper matters of the law ; they took part in the journeys of their friends to Jerusalem at the great festivals ; and they fasted on the day of atonement. The exemption till then, was out of regard to the tender years of childhood ; and from a similar tenderness, women were exempted from the obligation of periodical travel. Many pious women did, however, voluntarily accompany their husbands to Jerusalem, at the great annual festival of the Passover ; but not usually at the other two yearly festivals, unless their home was near the holy city. It was thus that Mary accompanied her husband at that feast to Jerusalem ; and, at the age of twelve years, Jesus went with them.

When the week of the feast had been accomplished, Joseph and Mary took their departure, in company with the large body of people travelling in the same direction, homeward to Galilee. Jesus was not with them. But they felt no alarm at his absence, supposing that he walked with some who were their friends and neighbours in Nazareth. But when he joined them not at the resting-place for the night, their fears were awakened, and the dawn of morning saw them hurrying back to Jerusalem. Such search as fatigue allowed, during the remainder of the day, in that great city, availed but little ; but the next morning, we may conceive the anxious mother saying, “ I will arise now, and go about the city ; in the streets, and in the broad ways, I will seek him whom my soul loveth.” (Sol. Song, iii. 2.) She and her husband sought him, but they found him not, till they at length repaired to the temple, in the cloisters of which, Mary beheld with joy her lost son, “ seated in the midst of the doctors, both



hearing them, and asking them questions." "And all that heard him were astonished at his understanding and answers." She accosted him with some slight rebuke. "Son, how is it thou hast thus dealt with us? Thy father and I have sought thee sorrowing." His answer reminded her of the higher duties which his heavenly parentage imposed:—"How is it that ye sought me? Wist ye not that I must be about my Father's business?"—one of those weighty sayings of his youth, which his mother "kept in her heart."

The scene which she witnessed in the cloisters of the temple, is that which the engraving represents. It has not been always understood even by commentators; and it is therefore not surprising, that it has seldom been rightly represented by artists. Franklin has rendered the spirit more accurately than most of them. We may quote the very suitable remark of Doddridge, who says:—"I have often thought it a great injury to the character of our Blessed Redeemer, to represent this story, whether in pictures or words, as if Christ, at this tender age, went up into the seats of the doctors, and there disputed with them. Not one word is said of his disputing by the Evangelist, but only of his asking some questions and answering others, which was a very usual thing in those assemblies, and indeed the very end of them. All this was, no doubt, conducted with the utmost modesty and decorum. And if he were with others at the feet of their teachers—where learners usually *sat*, (see Luke x. 39, and Acts xxii. 3)—he might be said to be in the midst of them, as they sat on benches of a semicircular form, raised above their auditors and disciples." It may be added, that he could only have sat "in the midst" of them in any higher sense than this, through a courteous indulgence on their part to so extraordinary and highly gifted a child.







## THE MANNA.

POUSSIN.

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"The camp outpoured its myriads, thick as bees  
 Sending their summer colonies abroad,  
 To gather this strange harvest."

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## EXODUS XVI. 7-35.

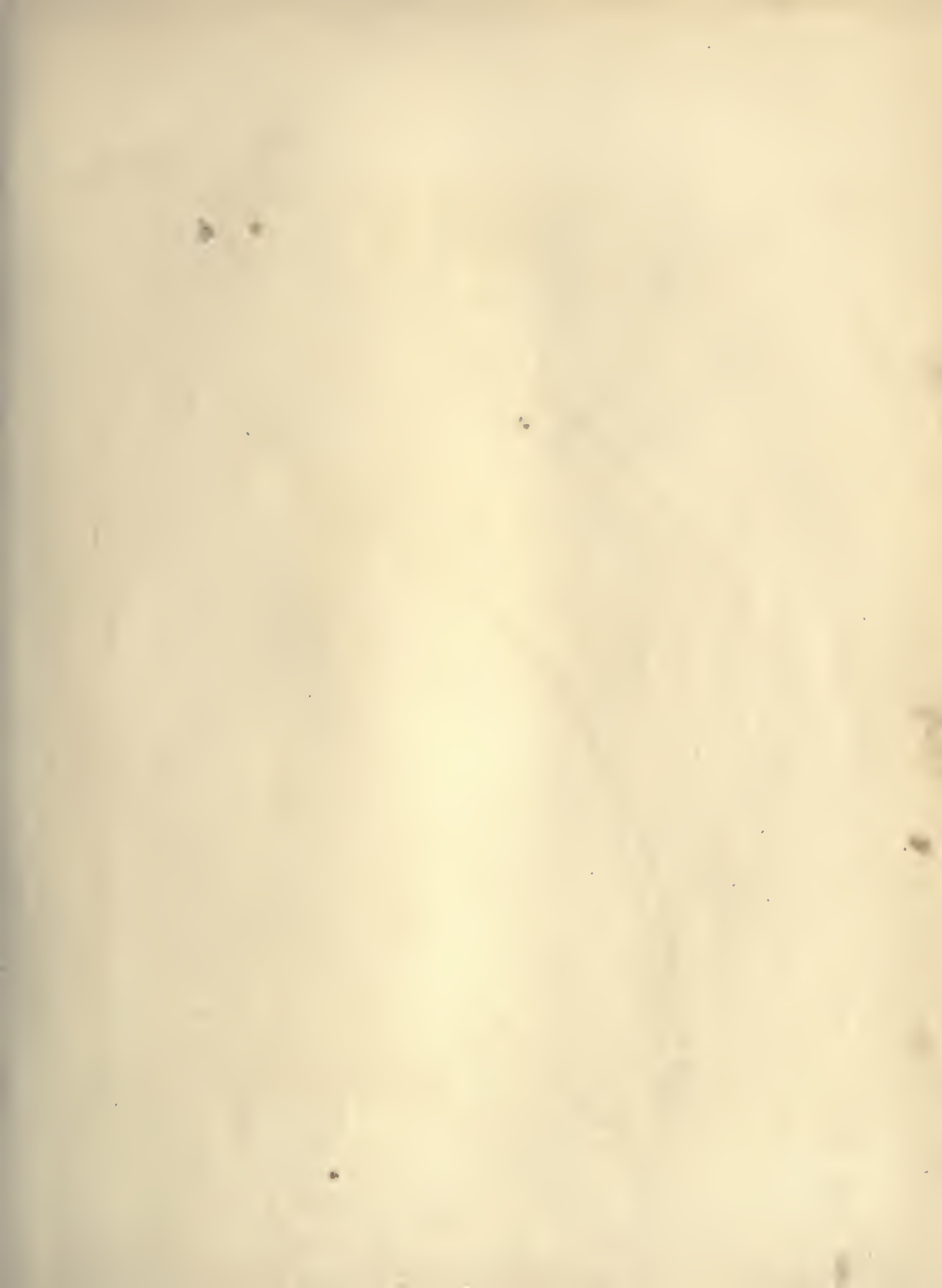
WHEN the Israelites left Egypt, they were still, in a great degree, a pastoral people, and were yet accustomed to and dependent on the products of agriculture, which they had enjoyed abundantly in the rich country of the Nile. When, therefore, they had exhausted the provisions they had brought with them from Egypt, they severely felt the want of their accustomed fare, and especially of bread, which had been to them the staff of life. It has been suggested that they might have subsisted upon their flocks and herds. This is not certain. But it is certain that they had not been accustomed to such subsistence, and we know that it is not easy to change in a day the habits of a whole people, especially in respect of food, the habits connected with which are the most durable of all. But in the wilderness to which they had been brought, no bread, or any substitute for it, could, without miracle, be obtained, in quantities sufficient for the constant subsistence of so large a host. We may, therefore, without doubt, conclude that the miraculous substitute for bread which was eventually produced, had, in the providence of God, been intended from the beginning, although its immediate production was in response to their clamours and murmurings. They ought to have believed that the God of their fathers, who with so high a hand had brought them forth into the wilderness, would provide for them there; and they were rebuked by being shown how the Lord had intended to provide, and did then provide, for them.

That was a great morning in Israel, when the people, on going forth from their tents, for the first time beheld this strange product lying far around them upon the

earth. Poussin, in the picture from which our engraving is taken, has admirably depicted the eagerness with which it was then gathered up, and the curiosity with which it was examined. "They said one to another," as the sacred historian informs us, "What is this? (*Man-hu*,) for they wist not what it was." It was hence that it obtained the name of MANNA.

Every night after that, during forty years, the manna fell wherever the Israelites were encamped. It seems to have come down in the night-time, after the common dew, so that upon a layer of dew there was a layer of manna. As soon as the sun rose it melted, evaporating with the dew on which it lay; but, when gathered and protected from the sun, it hardened, and was prepared for food by being ground in mills, or pounded in mortars, and then made into cakes. If any of it were kept till the next day, it corrupted, and became useless; and yet that which was gathered on the Friday mornings remained perfectly sweet for two days, as none was to be found on the mornings of the Sabbath; and a quantity was preserved in the tabernacle, in memory of the event, for many ages. These facts alone, so strikingly evince the miraculous nature of the supply, that it is surprising any should have ventured to suppose that it might possibly have been a natural product.

The manna seems to have lain upon the ground like hoar frost, in particles of the shape and size of coriander-seeds, and of the colour of pearls. In one place the taste is compared to that of "wafers made with honey," (Exodus xvi. 31;) and in another to "fresh oil," (Numbers xi. 8;) whence we may judge that it had the one taste before it was beaten and prepared, and the other afterwards.







*Crinith, from the Cornwallis House.*

*Crinith, from the Cornwallis House.*

*Crinith, from the Cornwallis House.*

## C O R I N T H.

" Many a vanished year and age,  
 And tempests' breath, and battles' rage,  
 Have swept o'er CORINTH; yet she stands  
 A fortress formed to Freedom's hands,  
 The whirlwind's wrath, the earthquake's shock,  
 Have left untouched her hoary rock,  
 The keystone of a land, which still,  
 Though fall'n, looks proudly on that hill,  
 The landmark to the double tide  
 That purpling rolls on either side,  
 As if their waters chafed to meet,  
 Yet pause and crouch beneath her feet." BYRON.

THE ancient state of Corinth was one of the smallest in all Greece. But it was a commercial state; and the importance of such states has never been measured by the extent of their territory. Venice was never more powerful or flourishing, than when it possessed not a square mile upon the mainland. The wealthy city of Corinth stood upon the isthmus which connects Peloponessus, now called the Morea, with the continent of Greece. It was to this happy situation that it owed its prosperity and greatness. In the navigation of early times, it was considered difficult and dangerous to go round the point of the Peloponessus, and there was a well-known proverb to the effect, that "before a mariner doubled cape Malea, he should forget all that he held dearest in the world." It was for this reason that merchandise passed over the isthmus, and through Corinth, from sea to sea; and the city thus became a great commercial emporium, receiving on one side the riches of Asia, and on the other those of Europe, and distributing them to every quarter of the then known world. Wealth followed commerce; and luxury, wealth; till the extravagance and debauchery of the Corinthians became a by-word among the nations. The city, which was more than four miles in extent, lay at the foot of a steep and lofty hill, on which was the citadel, or Acro-Corinthus. There was hardly a stronger fortress in all Greece; and perhaps no spot afforded a more splendid prospect than the summit of the rock. Beneath it might be seen the busy city and its territory, with its temples, its theatres, and its aqueducts. Its two harbours, Lechaëum, on the western, and Cenchreæ, on the eastern bay, filled with ships; and the two bays themselves, with the isthmus between them, were all in sight. The peaks of Helicon, and of Parnassus itself, were seen at a distance; and a strong eye could distinguish on the eastern side, the Acropolis of Athens. The scene

exhibited the same essential features at the time when Paul abode there "for a year and six months," under the circumstances described in Acts xviii.; but the city itself was not the same, as to its buildings, with that whose glory belongs to the history of free and ancient Greece. That beautiful town, eminent even in Greece for its sculpture and painting, and for its works in metal and pottery, was destroyed 146 years before Christ, by the Romans. But it arose again, although not to its former magnificence of art; and became again rich and flourishing—and was so when St. Paul wrote to the church he had established there, the two Epistles which form so considerable and valuable a portion of sacred writ, and which furnish not a few intimations, that the citizens had not only recovered their former prosperity, but had relapsed into the habits of life for which the place had of old been notorious. It was at that time the capital of Achaia, and the seat of the Roman proconsul.

Had the mariner still continued to hug the shore, and to regard with dread the promontory of Malea, Corinth might even to this day have remained a great and prosperous city; but, aided by the compass, the sailor dared to launch forth into the wide ocean, and to find a sure pathway over the trackless waters. From that hour the doom of Corinth was sealed; for she ceased to be necessary to the commerce of nations.

The present town of Corinth contains few other traces of its ancient grandeur, but such as the hand of nature has rendered imperishable. It consists of some narrow streets of mean-looking and scattered dwellings. The only remains of antiquity within the walls, are some small masses of ruined walls, and seven columns with part of the frieze of a temple, which many travellers suppose to be that of Juno. The columns are about sixty feet high, and ten in circumference. They are fluted, and of the Doric order; and not a single column is to be found in Corinth of that later order to which it gave its name; and which, in its flowing luxuriance, was a fitting type of the ancient city. But a short distance to the north of the present town, are found the interesting ruins of an ancient amphitheatre—probably the same which Pausanias mentions as the object most worthy of notice in Corinth. Large and entire foundations are now all that remain of it, and corn is grown in the arena.







*He perceived that the Lord had called the child*

HENRI ET DAMIEN

## S A M U E L   A N D   E L I .

COPLEY.

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“ Is this thy voice, my son ? ”

That voice, so soft but yesterday, grown deep  
In solemn utterance of words from God,  
Who hath forgotten to be gracious now.

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## 1 S A M U E L III.

It was towards morning, when the lights of the tabernacle were becoming dim, that a lad who slept in one of the farther cells of the Levites, was awakened from his sleep by a voice calling to him, “ Samuel, Samuel ! ” This lad, whose birth and bringing up had been marked by extraordinary circumstances, was much beloved by Eli the high priest, who had placed him near himself, in light attendance upon his own person. Samuel, who was not used to be summoned by any other voice, thought that it was his master who now called ; and he sprang from his couch, with ready obedience, and hastened to him. But Eli assured him, that he had not called, and bade him return to his couch. Again he was called by name, and again hastened to the high priest, saying “ Here am I ; for thou *didst* call me.” But Eli answered, “ I called not, my son ; lie down again.” A third time the voice called him ; and once more he went to his master. Visions were rare in those days, and the minds of men did not readily revert to supernatural communications : but Eli now began to suspect that the voice which had spoken to Samuel was not of this world, and he instructed him, that if again called by name, he should answer, “ Speak, Lord, for thy servant heareth.”

The voice was again heard. It was the voice of God, who had chosen to mark out the child for future greatness in Israel, by making him the bearer of a solemn message of reproof and judgment to the high priest. But what had that good man done, to call down such judgment and reproof ? He was personally a devout and righteous man, but his sons who, under him, occupied the first place in the courts of the Lord’s house, were unrighteous and unholy persons, whose infamous conduct made even the house of God abominable in the eyes of the Israelites. Now the sin of Eli was, that he had suffered



this; that, although aware of these evils, and warned of the consequences, he had not vigorously interposed his high authority to check the great dishonour done to God; but had contented himself with feeble and ineffectual remonstrances.

When the voice again called to Samuel, he no longer hastened to Eli, but answered as he had been told. Then was given to him the terrible message, which had been too weighty for any common child to bear, "Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day will I perform against Eli all things which I have spoken concerning his house: when I begin, I will make a full end. For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not." Now the previous warning which had been neglected, and which was now declared an irrevocable doom, had threatened that both his sons should perish in one day; that the high and holy office which he filled, should be torn from his house, and bestowed on those of whom his descendants should beg their bread; and that none of his house should ever see that length of days which all men desired.

Samuel hastened not to Eli with these heavy tidings. He knew that God had given him this message for Eli to hear; but he dreaded to impart to his kind and venerable master so great a sorrow. He rose at the usual hour, and, as was his wont, threw open the doors of the Lord's house. Eli perceiving the lad's backwardness, called him to him, and enjoined him to hide nothing from him of what had passed. Samuel then told him all. And did not the old man's heart break as those awful words were repeated to him? No; that doom, the accounts of which should, when accomplished, cause even careless ears to tingle, was received by him with a humble submission which became his sacred office even better than the holy vestures which he wore; and which showed him as great in suffering as he was feeble in action. Woe for him, that he filled a post which rendered becoming action no less than becoming suffering necessary. "It is the Lord," he said; "let him do what seemeth him good."





Photograph of the  
mountainous landscape  
near the river valley.



## E P H E S U S.

Her lamp is utterly gone out ; her vale  
Is empty, and void, and waste.

EPHESUS, one of the twelve cities of Ionia, was at one time the metropolis of the region properly called Asia by the ancients. From its wealth, its splendour, and importance, every epithet of admiration and praise was lavished on it by the ancient writers. Without inquiring into the disputed origin of the more ancient Ephesus, it suffices to state, that the city which boasts of this renown, owed its origin to Lysimachus, who built the town on a site more convenient and salubrious than that which the more ancient city occupied ; and nearer to the temple of Artemis (Diana), which already existed, and was a centre of high worship for the region in which it stood. The people were, however, attached to their old town, and could not be induced to remove to the new one, till Lysimachus inundated them in their houses, by stopping up the drains which carried the waters from the hills into the river Cayster. It was in the plain watered by that river, to the north of, and near to Mount Corissus, that the city stood. The river, now choked up with sand, and forming extensive and unwholesome swamps, was formerly navigable, and afforded a safe haven in which ships could ride ; which, with the capacity and convenience of the bay or port into which it flowed, four miles below the city, made Ephesus the emporium of the commerce of Asia this side the mountains of Taurus.

The great glory of Ephesus—its temple—was destroyed in the year 356 B. C., on the night that Alexander was born, by a mad philosopher, named Erostratus, to immortalize his name ; twenty years after, the same object, differently manifested, led Alexander to offer to rebuild it, at the cost of the spoils of Asia, provided his name might be affixed to the front. The Ephesians declined this offer, without offending his vanity, by telling him that it was not fit that one god should build a temple to another. The united contributions of Asia, the beneficence of a hundred and twenty-seven kings, and the labour of two hundred and twenty years, eventually restored the temple to more than its former magnificence, and rendered it one of the wonders of the world. It is said to have been the first temple in which the Ionic order of architecture was exemplified. It was 425 feet in length, and 200 in breadth, supported by 127 marble columns, of which twenty-seven were most elaborately sculptured, and the rest polished. These pillars were the gifts of as many kings. The city owed its wealth and populousness not more, nor perhaps so much, to its commerce, as to its being the resort of the numerous wealthy pilgrims, who came from all parts to worship at this famous temple. The revered idol which it contained was not one of those well-proportioned products of Grecian art, which made even idolatry engaging ; but an ugly black image, of wood, which had, according to popular belief, fallen down from heaven. Hence the town-

clerk of Ephesus says, in Acts xix. 35, "Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter." The chapter referred to, contains other indications of the conspicuous character of this worship at Ephesus. The popular commotion which it describes, was indeed raised by a silversmith, named Demetrius, who drove a thriving trade in manufacturing silver models of the temple, which found a ready sale among such pilgrims as could afford to buy them, both as objects of art, and as representations of this admired and venerated temple. It was soon perceived that the doctrine taught by Paul was calculated to bring this lucrative traffic into danger; and hence the numerous workmen of Demetrius were easily led to exert themselves in raising an uproar against Paul, which was not without difficulty allayed by the prudent conduct of the town-clerk. The apostle had been at Ephesus before, but had only remained there a short time; but on this second occasion, he spent there three months. The church founded at Ephesus by his exertions, became important and flourishing; and Paul, when a prisoner at Rome, addressed to it the epistle which forms an interesting portion of the New Testament. It is also the first of the "Seven Churches in Asia," to which the Apocalypse is addressed. (Rev. ii. 1—7.)

At the time when Ephesus is mentioned in the New Testament, the city was in a very flourishing condition. It was then the capital of pro-consular Asia; and the damages which the public buildings had sustained through time, warfare, and a recent earthquake, had been repaired by the emperor Tiberius. But all the glory of Ephesus has long since disappeared. The establishment of Christianity must have had some influence in accelerating the downfall of a prosperity which rested much upon pagan superstition. The famous temple is supposed to have been destroyed under the edict of Constantine, which ordered the demolition of the heathen temples. At least, no subsequent notice of its existence occurs, and not the slightest trace of it can now be discovered. There are also ruins of a grand aqueduct, by which water was conveyed into the city. It is of doubtful antiquity; but not so the theatre, which was formed on the declivity of the hill Prion, and is judged to have been capable of containing upwards of twenty thousand persons. This has a Christian interest attached to it, as the scene of the disturbance already noticed. (Acts xix. 20.)

The plain of Ephesus is about two miles and a half broad in the widest part; and the ancient city seems to have occupied the whole breadth, although the principal buildings, as now the principal ruins, were clustered around Mount Prion. This mount, and these principal ruins, occupy the foreground of our view, which stretches across the plain to Mount Gallenus, on the north, embracing intermediately the modern Aiasaluk, with its dilapidated Saracenic castle, old mosque, and other buildings. The mosque was probably an ancient Christian church; and some have gone so far as to suppose it the church of St. John, built over the tomb of that apostle, who is believed to have spent his last years at Ephesus. Aiasaluk, although at the best but a poor representative of Ephesus, was once a place of some importance, but is now itself in ruins, scarcely more than twenty of its small stone houses being occupied.







Painted by Ricci

Mark V. 24

Marcus V. 24.

Engraved by W. E. Mott

*"Daughter, thy faith hath made thee whole."*

Mark V. 24

LONDON: R. & J. B. COOPER

1837

# THE WOMAN OF FAITH.

RICCI.

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For now the hope of cure,  
Which not the balsams of the world can give—  
The hope without which life may not endure—  
I rest upon his threadbare robe—and live.

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## MARK V. 24-34.

As Jesus was on his way to heal the daughter of Jairus, the people thronged urgently around him, to behold the man by whom so many great miracles of mercy and of healing had been wrought. In that crowd was a woman who had for twelve years suffered greatly under a painful and exhausting malady, which was of a nature not to be publicly disclosed; and which rendered her ceremonially unclean, and her touch polluting. She was poor. She had spent all her substance upon the physicians, in seeking the means of cure, and had not found any. Besides being thus impoverished, she had suffered as much in search of relief as from the disease itself. Many were the bitter potions she had taken, and many the harsh experiments to which she submitted; and at that day she remained poor, weak, diseased, miserable, and without hope—save such as she derived from the fame of that holy person who was passing by. But how should she present herself before him, and, in the face of that great multitude, disclose to him her miserable case? She dared not: womanly shame forbade her; nor less the fear that at the first word from her, those around would thrust her back with anger as an unclean thing. What could she do? A thought struck her—such a thought as could alone be suggested by that strong faith which is only found in the afflicted—in those who are perishing for lack of help; and which the prosperous and happy can never know. She had heard that Jesus commonly effected his mighty cures, by touching the afflicted; and therefore she inferred that the healing virtue abode in his person, and that if she could but touch him, with direct intention and strong purpose of faith, she might steal a cure, without subjecting herself to the painful necessity of previously making

her condition known. Ah, but the touch of one in her unhappy plight was regarded by the Jews as a contamination. Should she therefore thus deal with him? And might she not expect thereby to bring upon herself a curse rather than a blessing? Then, she would touch but the extremest border, the outer hem, of his garment. So slight a touch could defile him but little; while it might, and she believed it would, avail her much. She accordingly came closer behind him, and touched the hem of his garment; and in that moment she felt that the grief of many years had ceased—her malady was cured. But at the same instant she was struck with dread, by hearing Jesus ask, hastily, of those around him, “Who touched my clothes?” a question which his disciples thought it strange that any one should ask in such a crowd, and replied, “Thou seest the multitude thronging thee, and sayest thou, Who touched me?” But he, knowing that some one had touched him with such strong intent of faith as to draw a healing virtue from him, turned quickly round, and cast his eyes upon this woman; who then saw that the transaction which had taken place could no longer be concealed. Perhaps she had less desire to conceal it than before; for she was no longer unclean; and it is not difficult to speak of diseases which exist no more. But perhaps she dreaded some reproof or judgment for her temerity, in daring to lay her unclean hand upon his vesture. It was therefore not without trembling that she cast herself at his feet, and declared all that had happened to her. Instead of the reproof she dreaded, He who looked only to the noble faith she had exemplified, gladdened her poor heart by the words, “Daughter, thy faith hath made thee whole. Go in peace.”







## B E T H A N Y.

The ways  
Which my adored Redeemer often trod,  
I reverently tread, and in each sod  
I find sweet thoughts of Him.

THE village of Bethany lies on the eastern side of the Mount of Olives—that side looking *from* Jerusalem. Its name does not occur in the Old Testament; but it is frequently mentioned in the Gospels, as Jesus had some attached friends and disciples in the place; and he often went thither, and spent the evenings with them, during his visits to Jerusalem. It was here, also, that he raised Lazarus, one of those friends, from the dead; and here, soon after, he supped in the house of Simon the leper, where the risen Lazarus was one of the guests, and where his sister Mary washed the Lord's feet with tears of gratitude, and anointed them with costly ointment.

Although Bethany lies upon the side of the Mount of Olives, it is not visible from the summit of that hill, being hidden in a kind of ravine, the sides of which are terraced, and covered either with fruit trees, or, in the season, with waving corn. It seems to have anciently stood in a clump of palm trees, whence its name, which signifies “place of dates.” The palms have disappeared; but the village is still surrounded with fruit trees, chiefly figs, almonds, olives, and pomegranates. The name of “Bethany” is not now locally known; and the place bears the name of Lazarich, from Lazarus. It is a poor place, with about thirty inhabited dwellings, of a very humble description. The most conspicuous object in the village, is a ruinous tower, built with squared stones, and seemingly of the time of the Crusades; but which the inhabitants gravely allege to have been the house of Lazarus. At some distance north of this, at the edge of the village, visitors are conducted to what is called the tomb of Lazarus. It is not easy to determine, whether this is a natural cave, finished and modelled out by human labour, or wholly an artificial excavation. The former seems most probable. Within an entrance three feet and a half high, by two feet wide, a flight of twenty-seven steps conducts down into a dark sepulchral chamber, about nine feet square. In its sides are four niches, for the reception of bodies; and there is one fractured sarcophagus. Three more steps lead, through an excavated passage, into an arched chamber, eight feet square, by nine in height. This has every characteristic of an ancient Jewish tomb, in



its form and construction. That it was the tomb from which Lazarus was raised by Jesus, is open to question ; but we incline to consider, that the objections urged against its identity, are not, singly or collectively, very conclusive. There is no other tomb at Bethany in any way comparable to this ; and it would seem, therefore, to have belonged to a person of consideration—apparently the principal person of the place. This, so far from being an objection, seems an argument for the tomb ; as there is much in the narrative to indicate that Lazarus and his family were wealthy and conspicuous persons. Witness the large number of Jews who came over from Jerusalem, to condole with the sisters of Lazarus, on the death of their brother ; the high price of the “ box of very precious ointment,” with which Mary anointed the feet of Jesus ; and the liberal, and necessarily expensive hospitality which they were proud to offer to him and his numerous followers. That the tomb is so deep, does not seem to be a valid objection, as there is nothing in the narrative of the raising of Lazarus, to show or to suggest that it was upon a level with the ground. A stronger objection is that which alleges, that the tomb of Lazarus appears to have been at some distance outside the village ; whereas this is just at the edge of it. But the present dwellings exhibit no marks of antiquity. They are built in the frailest manner, and they have probably been reconstructed, and their sites changed, in every generation ; and although there is clear evidence to show that the general site of Bethany has remained unchanged, a tomb, which is now on the border of the village, may easily have been at some distance from it in the time of Christ. In Palestine there seems to have been a general tendency to advance the borders of towns and villages in the direction of spots reputed sacred, for the purpose of bringing them within their boundaries.





*"The cup was found in Benjamin's sack"*

Genesis XLV. 12

LA COUPE DANS LE SAC DE BENJAMIN

Price 3 p. 6 d. 1/2



## THE CUP IN BENJAMIN'S SACK.

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One trial more, before the shadows pass  
And the morning breaks out clear upon ye.

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### GENESIS XLIV.

AFTER the loss of Joseph, his father concentrated his bereaved affections upon Benjamin, the only remaining son of his beloved Rachel, who had died in giving him birth. Benjamin was the youngest of all his sons: and the distinguishing affection towards him, which Jacob took no pains to conceal, was beheld without envy by his elder brothers, who had behaved so barbarously towards their father's previous favourite. When the other sons went down to Egypt for corn, Benjamin was kept behind, lest he should fall into danger: and when they came back with orders from the governor of the land—in whom they recognized not the brother they had sold into bondage—not to come again without their absent brother, it was not without great difficulty that they prevailed upon their aged father to part from the son of his old age. “Me ye have bereaved of my children,” he said—“Joseph is not, and Simeon is not—and ye will take Benjamin away: all these things are against me!” So he thought: but God knew otherwise. His designs were steadily advancing to their determined end, which was, that the sons he had lost, or whose loss he dreaded, should be restored to him,—and that all the things which he deemed to be *against* him should work together *for* his good. This, however, explains, that the main interest of this journey of Jacob's sons, to buy corn in Egypt, centered upon the safe return of Benjamin to his father.

They went to Egypt; and were nobly treated by Joseph—their unknown brother—who with difficulty restrained his emotions when the son of his mother stood before him. They were at length suffered to depart with as much corn as they could take. They set forth on their return, with joyful hearts, at having escaped the dangers of Egypt, and sped well in their errand; bringing away safely their brother Benjamin, whose welfare was so dear to their father. But another and sore trial was in store for them, for which they were wholly unprepared. The silver drinking-cup of Joseph had been by his directions secreted in the corn-sack of Benjamin: and they had not proceeded far in their journey, before Joseph's steward came after them in hot haste, and upbraided them with their base return of evil for good, in that they had stolen the silver cup of the person who had showed them so many favours. The brothers were thunderstruck at being charged with a crime so averse to all their habits, and so far

from their thoughts. They warmly protested their innocence; and spontaneously proposed that any one of them with whom the cup was found should die, and they would remain their accuser's slaves. "No," said the steward; "that which is right shall be done. He with whom the cup is found shall be my bondman, but the rest shall be free." Conscious of their innocence, every one of them hastened to take down his sack from his ass, and to untie it for the examination of their pursuer. He began with the sack of the eldest brother, and proceeded towards the youngest; and the countenances of the sons of Jacob beamed with the exultation of vindicated honour, as the accuser turned from one sack to another without finding what he sought. At length he reached the last sack of all—the sack of Benjamin—and a cry of grief and horror burst from them as the man drew forth from it the fatal cup which he had charged them with having stolen. This was the time to try their hearts. If they had entertained any of the feelings which existed in their hearts when they sold Joseph to the Ishmaelites—if they were jealous of their father's present favourite—if they were still regardless of the pain the aged patriarch would suffer; they had nothing more to do than to leave Benjamin to his fate, and hasten home from the snares and dangers which seemed to beset them on Egyptian ground. But no such thought entered their minds. Their character and feelings had in some respects undergone a great change, since we saw them last, feeding their flocks in Dothan. Now, every one of them, with fixed purpose of mind, again loaded his ass; and they went back in melancholy procession to the city, which they had so lately quitted with hilarious spirits and homeward thoughts.

The object of Joseph appears to have been to ascertain their present frame of mind, and the state of their feeling towards Benjamin—with the intention probably of detaining him, and protecting him in Egypt, in case he found them indifferent to his fate, or evil disposed towards him. The result must have exceeded his hopes. There is reason to believe that they supposed Benjamin really guilty of stealing the silver cup: but no word of upbraiding fell from them; one thought, one idea filled their souls—their father's grief if Benjamin were not restored to him. The downcast looks with which they entered the hall of the governor of Egypt, must have been as balm to the heart of Joseph. They cast themselves on the ground before him: and in answer to his rebuke for their misconduct, Judah stood forth, and in a noble strain of the most heart-touching eloquence, pleaded for his absent father, whose heart, he said, was bound up in the youth whom it was now purposed to detain in Egypt. He declared that if they returned without him, the father would certainly die; and his grey hairs would thus go down with sorrow to the grave. He explained that he had made himself personally responsible for the safe return of his youngest brother—and he implored as a favour and a merey—the only one he had to ask—that the bondage which Benjamin had incurred might be transferred to him:—"For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father."—These affecting allusions to their common father, overcame Joseph's power of restraint. He could no longer maintain the disguise he had hitherto preserved. He wept aloud, and cried—"I am Joseph. Doth my father yet live?"







engraved by J. H. B. 1840

PLATE XVIII

*"Judge little children to come unto me."*

FRANCIS H. B. 1840

1840

## CHILDREN BROUGHT TO CHRIST.

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“ O happy mothers, who your children brought  
 To Jesus ! happy children, whom he took  
 In his kind arms and blessed.” SWAN.

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### LUKE XVIII. 15—17.

THE Jews in general entertained a strong belief that “the effectual, fervent prayer,” or blessing, of a righteous man, and especially of a prophet, availed much before God, and never missed of its fulfilment. Hence, they deemed those happy whom such persons recommended to God ; and mothers, especially, desired that their children—with all the dangers and struggles of life before them—might be strengthened and guarded by such blessings, in the career they had to run. Jesus himself had thus, in his tenderest years, received the blessing of old Simeon in the temple at Jerusalem, Luke ii. 28. It was under the influence of such feelings that, when Jesus was upon his last journey to Jerusalem, certain mothers brought their children to him “that he might lay his hands upon them”—not to heal them of any disease, but to enrich them with his blessing ; for it was the custom for one who blessed another, to lay his hands upon him.

The disciples of Jesus had been listening with eager interest to their Lord’s observations on the subject of marriage and divorce, and probably wished to pursue the subject by putting questions to him. Whether for this reason, or because they feared that their Master would be too much harassed in the crowd by which he was then surrounded, cannot with certainty be said—but it is clear that they regarded the women with their children as troublesome intruders, and endeavoured to keep them off. But, occupied and wearied as he was, this did not escape the notice of Jesus, who was much displeased at the attempt to prevent their access to him, and said, “Suffer the little children to come unto me, and forbid them not : for of such is the kingdom of heaven.” The abashed mothers, thus re-assured, hastened to place their children before him ; and he laid his hands upon them, and blessed them. It does not distinctly

appear whether the children were infants in arms, or capable of going alone : painters have therefore allowed themselves a latitude in this respect, and have severally chosen to represent them as of that age which has occurred to them best suited to the pictorial effects they desired to produce. It appears, however, from the account in Mark x. 15, that some, at least, of them were so small, that the Saviour took them in his arms, when he laid his hands upon them.

The mothers departed with happy hearts to their homes, rejoicing that their little ones had engaged the notice and received the blessing of so holy a person, and one so favoured of God—even if they did not recognize him as the Messiah promised to their fathers. When these children grew up, the name of Jesus, and his claim to be regarded as the Saviour of the world, were known far and wide ; and to many of them it was doubtless a gratifying reflection that they had once been held within his arms, that his hand had rested upon their heads, and that his blessing had been bestowed upon them. It might be interesting to trace the subsequent career of some of these children : but we have no information concerning them, unless we might rely upon the assertion of Nicephorus, that the celebrated Ignatius, bishop of Antioch, was one of the number.







Engraved by W. H. Morse.

Book II. 13

See 11. 16

After Overland by Franklin.

*"And he that was dead sat up, and began to speak"*

John V. 1.

## THE WIDOW OF NAIN.

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"There was one,  
 Only one mourner. Close behind the bier,  
 Crumpling the pall up in her withered hands,  
 Followed an aged woman. Her short steps  
 Faltered with weakness, and a broken moan  
 Fell from her lips, thickened convulsively  
 As her heart bled afresh. The pitying crowd  
 Followed apart, but no one spoke to her.  
 She had no kinsman. She had lived alone—  
 A widow with one son. He was her all.  
 The only one she had in the whole world—  
 And hers was dead. They could not comfort her." WILLIS.

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### LUKE VII. 12-16.

ABOUT three miles south of Mount Tabor, and not far from Endor, there existed in the time of Christ a town called Nain, which is even to this day represented by a small hamlet bearing the same name. Jesus visited this place in his third tour in Galilee. As he approached the gate, a funeral procession came forth, which, from the number of persons who followed, seemed to excite unusual interest in the inhabitants. The corpse now borne with sad array to its last home in the burial-ground outside the town, was that of a young man, the only son—the sole surviving hope and stay—of a widow woman. Her presence, and her grief, too plainly told the simple and melancholy tale of perhaps the greatest sorrow the human heart can know—for what love is there like that with which a widowed mother clings to her only son? Jesus saw and felt all this. He was moved with compassion: for who has ever walked our earth, who had so deep and true a sympathy for human pain and grief as He? With a voice full of tenderness and pity, he said to the sorrowing woman, "Weep not." He then drew near to the bier; and laying his hand upon it, as if to arrest its progress, the bearers stood still, from that simple impulse of obedience which seems to have been generally experienced in the Lord's presence. The crowd gazed in mute wonder at what might follow this strange procedure. But they were not long in



doubt ; for Jesus addressing the corpse, said, "Young man, I say unto thee, Arise!" And the dead heard his voice :—

" Instantly the breast  
Heaved in its cerements, and a sudden flush  
Ran through the lines of his divided lips ;  
And, with a murmur of his mother's name,  
He trembled and sat upright."

The benignant Saviour then consigned the restored youth to his mother ; and who can utter the mighty joy—the experience new to flesh and blood—with which she literally received her dead one alive again, her lost one found. With what wild fondness—scarce yet believing so vast a blessing true, did she not hang over him ! and with what tenderness did she not press to her bosom the new life, as if to nurture it, to strengthen it, to hold it from passing away again ! And there was more joy than hers. There was the gracious complacency of the Restorer, who in such scenes, and in such moments, as these, found some of the highest of those human joys and pleasurable emotions which cheered his path as "a man of sorrows and acquainted with grief." The woman's first thought was for her child ; her second, for her Benefactor. She turned, to cast herself at his feet ; but he had left the spot, and gone into the city, to evade the outpourings of her gratitude.





THE TOWN OF LAKESIDE, N. H.

1871

W. H. Bartlett



## S A R E P T A.

The cruse that did not fail,  
 And the last morsel of the widow's meal,  
 Do make this name a sign—  
 A watchword for our faith:  
 And we will not repine,  
 Mindful of that, when hosts of ills combine  
 To crush us down.

SAREPTA is the name given in the New Testament, Luke iv. 26, to the place which in the Old Testament is called Zarephath, 1 Kings xvii. 9, 10; Obad. 20. It was situated upon the sea-shore, between Tyre and Sidon, and was included in the territory of the latter city. It was to this place that the prophet Elijah repaired, when the waters of the brook Cherith had failed; and it was here that he found refuge, from the pursuit of Ahab, and from the famine which desolated Israel, with a poor widow woman, whose son he raised to life, and whose "handful of meal in a barrel" and "little oil in a cruse" became exhaustless, so long as her want and that of God's prophet lasted. 2 Kings xvii. We are not informed of the ancient state of Sarepta; but it seems to have been a small town, or large village. In the early ages of our era, it is mentioned by some Latin writers as celebrated for its wine; and a pilgrim of the sixth century describes it as being then a small Christian city. The Crusaders made it the seat of a Latin bishopric, and erected near the port a small chapel, over the spot which tradition pointed out as the residence of the widow woman who entertained Elijah. In the thirteenth century, the town contained but eight inhabited houses, although ruins evincing its former prosperity remained. It has long been utterly forsaken, the site being only marked by some broken foundations and heaps of stones, and by the ancient sepulchres excavated in the adjacent hills. This spot is hard by the sea, and answers so well to the descriptions of Sarepta given by Josephus, and other early writers and travellers, that its identity is scarcely open to question. Near the ruins is a khan for travellers, and also a small building which most visitors describe as a Moslem tomb; but which may prove to be the chapel, or oratory, already mentioned, which, a French pilgrim

of the seventeenth century informs us, the Mohammedans had changed into "*une petite mosquée*," which they kept up with great care, and to which they came to make their prayers. The village of Surafend, the modern representative of Sarepta, is not by the sea-shore, or even in the plain of the coast, but upon the slope of the opposite eastern hills. It seems to have sprung up since the time of the Crusades, the inhabitants having probably removed thither from the same unascertained cause which has led to the abandonment of all the rest of this plain. It is a large village, high up the southern slope of a partially isolated hill, marked by the conspicuous tombs of two or three Mohammedan saints. Some recent travellers have erred, in connecting their Scriptural associations with this spot, unmindful of the change of site, and have needlessly marvelled that here no old ruin or ancient wall is pointed out as a remnant of the widow's cottage. The situation is interesting, and has a sort of wild beauty. The distant groves of Sidon, ten miles off, the fine summits of Lebanon, and the wild hills behind that on which the village lies, are all visible from Sarepta. The air of the place is healthy and free, but the winds are strong in winter. There is pasturage in the plain and on the declivities of the hills, for the flocks. The inhabitants and their dwellings are homely and pastoral. The latter, like most of the village-residences of these parts, exhibit two or three small windows, and the interior is usually composed of two chambers, with raised divans of earth against the wall.







Engraved by W. H. Sturt.

Scene VII.

Act II.

1791.

*Helen departed, and wanders in the wilderness of her youth*

W. H. STURT.

Printed by W. H. Sturt.

## H A G A R   S E N T   A W A Y.

VANDYKE.

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It is thy son, O father, thou send'st forth ;  
 His mother was once cherished at thy side ;  
 And are they now become of such small worth  
 That they must seek the desert, lone and wide,  
 From home and from thy presence cast aside ?

Faithful art thou ; and to God's uttered will  
 Dost render up the yearnings of thy heart,  
 And bid'st its natural impulses lie still,  
 As they with slow, reluctant feet depart—  
 To find a Sire in Him whose son thou art.

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## GENESIS XXI. 8—14.

EVERY heart in the tents of Abraham did not beat gladly when Isaac came into the world. Hagar, the maid-servant whom, in the despair of sons for herself, Sarah had given to Abraham, had become the mother of a son. This son, by name Ishmael, had been brought up as the heir of Abraham, and his mother had been treated with consideration for his sake. All the feelings and relations which had grown up and been cherished under this state of circumstances, were at once changed and subverted by the birth of a child, who was from the first regarded as the heir to the wealth of Abraham, and to the promises of God. Hagar could not but know that she and her son had been reduced to a much lower place by the birth of Isaac, than that which they had previously occupied ; and that many expectations for the future, which she had been wont to cherish, were now utterly cut off. If she had not made this discovery for herself, there would be much in the diminished kindness of Sarah towards her and Ishmael, and in the lessening deference of Abraham's dependants, to remind her, day by day, that Ishmael was no longer the heir, and that she was no longer the heir's mother.

When Isaac was about three years old, and Ishmael about seventeen, a great feast was held in Abraham's camp, to celebrate the weaning of Isaac—an event which seldom took place much earlier than the age we have named. It is probable that no such ceremony had attended the weaning of Ishmael, who, although at the time the only son of Abraham, and therefore his presumptive and probable heir, was still the son of

a slave, and liable to be superseded by any son that Sarah herself might have. If the weaning-feast did thus, in at least some of its circumstances, involve the recognition of Isaac as the undoubted and apparent heir, this would be a new source of irritation to poor Hagar; and not to her only, for it seems that by this time she had brought her son to understand these things, and had made him the sharer of her discontent. The heedless lad, who had not, like his mother, learned by subjection or suffering to impose a restraint upon himself, gave free utterance to his sentiments; and on this great occasion his behaviour was so derisive and insulting, as to mar the joy of the feast, and awaken the high displeasure of Sarah, who could not but in these things foresee much future trouble to Isaac, if he and Ishmael remained together. She, therefore, with characteristic decisiveness, made her way at once to the only effectual remedy, and said to Abraham—"Cast out this bond-woman and her son: for the son of this bond-woman shall not be heir with my son, even with Isaac." From these words it would seem as if Hagar and her son had ventured so far as to question the claim of Isaac to be regarded as the sole heir.

Abraham, who tenderly loved his son Ishmael, and whose mind took in many intervening considerations which Sarah had passed over, was displeased and sorry at her words. But in the following night, he received a Divine intimation, that the course which Sarah had indicated, however harsh it might seem, however distressing to him for his son's sake, was the course proper to be followed, and was in accordance with the will of God, who promised for his sake—"because he is thy son"—to make Ishmael the object of His care, and to prosper him greatly.

Abraham no longer hesitated. Always strong in faith, and ready in obedience, he rose "early in the morning" to hasten their departure. Scripture has not set down the words of kindness and comfort with which the patriarch made known to Hagar the necessity under which he acted; nor has it described the deep emotion with which he parted from his son. All this it leaves us to understand. But it does inform us, that he cared well for the safety and comfort of their journey. They were provided with a skin-bottle of water, and with food sufficient for them in their way across the desert. It is uncertain whether he also gave them some property, on which they might subsist for a while when they reached the place of their destination; but his liberality to strangers, and his love for Ishmael, would lead us to infer that he did not neglect to do so. In those days, however, the means of subsistence were easily procured; and the necessity of an anticipatory provision was then less apparent than it would be at the present time. When, at a later period, the son of the wealthy Isaac set forth upon his memorable journey to Padan-aram, he crossed the Jordan with no other property than the staff he carried in his hand, Gen. xxxii. 10.







Engraved by J. West F. R. A.

Luc. XXV. 61.

Lucas XXV. 61.

Engraved by W. Smith.

*"The Lord turned, and looked upon Peter."*

Luc. XXV. 61.

Fisher Son & Co.

## P E T E R.

WEST.

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“One look lives in him, and endears  
Crosses and wrongs where'er he rove :  
That gracious chiding look !”

KEBLE.

## MARK XIV. 66—72.

THE incident in St. Peter's career to which our attention is now drawn, is the last recorded of him during the lifetime of his Lord. When an armed band broke in with the glare of torches upon the darkness and solitude of Gethsemane, the first impulse of this apostle was to defend his Master. He drew his sword, and its stroke swept off the right ear of one of the high-priest's servants, named Malchus. Jesus gently rebuked the over-zealous apostle, and hastened to heal the wound which he had made.

When the disciples saw their Lord in the hands of his enemies, “they all forsook him, and fled.” This was the immediate and the natural impulse of men unaccustomed to violence, and unskilled in the use of arms. Two of them so far recovered on the instant, as to follow on to see the end of the matter. These were Peter and John. The latter drew closer as they approached the palace of the high-priest, and went in with the party which held his Lord in custody. Finding that Peter had not ventured to follow, but remained outside the gate, John went out, and prevailed upon him to make the attempt. It happened that John himself was personally known to the high-priest and his servants, and known too as a disciple of Jesus, and a word from him to the woman who kept the gate sufficed to procure the admission of his companion.

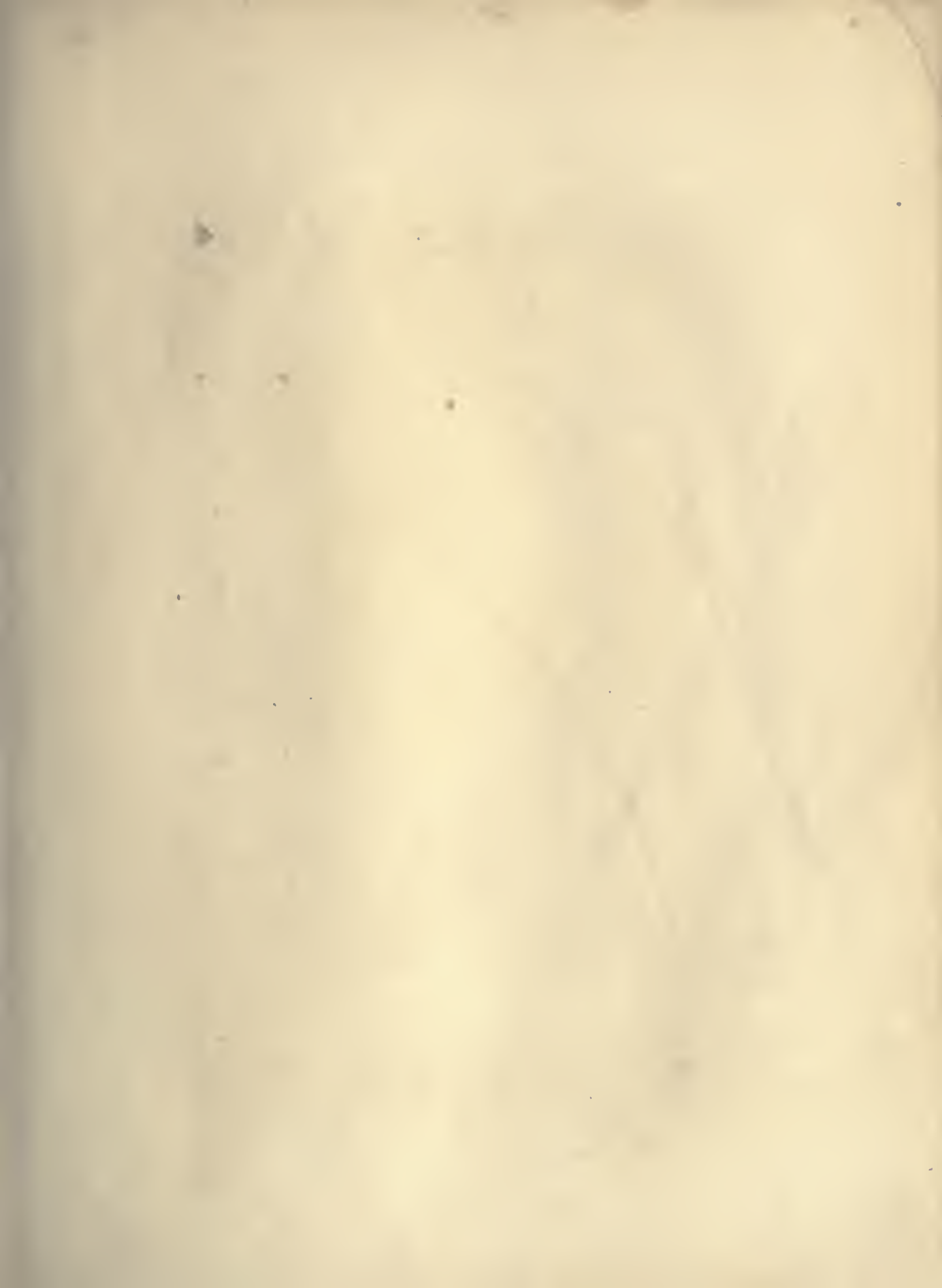
In Palestine the nights are cold in March, although the days are warm ; and as the proceedings against Jesus seemed likely to occupy some time, the servants and others in attendance kindled a fire in the fore-court, or hall, of the palace, and warmed themselves. The woman who had charge of the gate, having admitted Peter at the instance of a known disciple of Jesus, concluded that he also was one of the number of his followers, and plainly asked him the question in the hearing of the men. Peter, whose faith was rapidly sinking, answered, that he knew nothing of the person of whom she spake.

At that moment the first crow of the cock announced that morning was coming on. But what was there that concerned him in the crowing of a cock ? There was much in it that concerned him deeply, if he had but taken heed. A few hours ago, when the disciples were vehemently protesting that they would never abandon their Lord, Peter

had said, with all sincerity of purpose—"I will lay down my life for thy sake." To which Jesus answered—"Wilt thou lay down thy life for my sake? Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice!" Peter answered, with his usual confident zeal—"Though I should die with thee, yet will I not deny thee;" and all the others said the same. And now we see the result. It is a question why Peter should have been under so much alarm, when he saw that John, who must surely have been known as a disciple of Christ, remained unmolested. It is probable that he dreaded being recognized as the man who alone had dared to draw a sword in the garden, and who had actually wounded a servant of the high-priest. Malehus himself might come in and recognize him; and those now with him in the hall, were mostly the same who had apprehended Jesus in the garden. If he admitted that he was one of his followers, or that he had been present with him in Gethsemane, one step further might lead to the discovery that he was the very person who had resisted the authority with which they were invested.

To evade further inquiry, Peter then went forth into the porch; but it seems the same woman soon joined the group assembled there, and, having probably recollected some circumstances which confirmed her previous impression, she again gave vent to her suspicion, which Peter repelled with increased vehemence, and presently returned into the court, or hall, and rejoined the party gathered around the fire. He remained there unmolested about an hour; but then the attention of a relative of Malehus was drawn towards him, and he asked the pointed and alarming question—"Did I not see thee in the garden with him?" And they who stood near acceded with him in his suspicion, because they recognized the apostle's rude Galilean dialect. The crisis was imminent; and he who had but a few hours ago supposed himself ready to attend his Lord to prison and to death, was not equal to it—he failed before it. Already anxious, he was now completely terrified; and he not only repeated his denial, but asseverated with solemn oaths, called God to witness, that he was not an adherent of Jesus. At that moment the second crowing of the cock smote upon his ear, and aroused his conscience; and immediately after, Christ was led out through the fore-court; and, as he passed, the affectionate Master turned, and cast upon him a glance that was full of love, but which at that time conveyed to him the severest reproof. Trembling, the poor disciple passed forth with the crowd that led the Redeemer out of the gate, and as he went along, gave vent to his grief and repentance in many hot and bitter tears. He could not but then remember what his Lord had so lately said to him—"Simon, Simon! Satan hath desired to have thee, that he may sift thee as wheat: but I have prayed for thee, that thy strength fail not." And that prayer was effectual. His strength failed not utterly and for ever. He rose again, effectually and soon: and many of those who had witnessed the weakness which the fear of man had brought upon him, saw the very same person, a few weeks after, stand forth boldly before the Council, charging the chief men of the nation with the murder of the Prince of Life, and submitting to the torturing scourge with no other feeling than joy that he was counted worthy to suffer shame for the name of Jesus, Acts iv. 5—12; v. 40, 41.









Angels of Jordan

## SARDIS.

"People that travel through thy wasted land  
Gaze on thy ruins, and amazed stand."

QUARLES.

SARDIS was a great city once. It was the chief town of the kingdom of Lydia, in Asia Minor, until the time of Cræsus, who was subdued by Cyrus king of Persia. After that, it became the chief seat of the Persian power in the western portion of its vast empire, and as such was frequently visited by the Persian kings. Change of lords had no serious effect upon its prosperity. It thrived alike under the Persian, Macedonian, and Roman governments; and was, under all, celebrated for its pomp, luxury, and wealth. After having been destroyed by an earthquake, the city was rebuilt in the reign of Tiberius, about the time of our Lord's crucifixion. It is not mentioned in the Acts of the Apostles; but it soon became the seat of a Christian community, to which one of the Apocalyptic messages is addressed, Rev. iii. 1—6. From the reproachful tone of that message, it would appear that the spirituality of the church in Sardis was dimmed by the corrupting atmosphere of the luxurious and dissolute city. There is something awfully significant of the general corruption of the place, and of its church and people, in the emphatic word "*even*" in the sentence:—"Thou hast a few names *even in Sardis*, which have not defiled their garments; and they shall walk with me in white: for they are worthy."

The tide of prosperity in the course of time rolled away from this region; and Sardis was affected by the same circumstances and influences which led to the decline and desolation of many other great and wealthy cities which it contained. Of these cities there are few, if any, where desolation is more complete than that of Sardis. It is such as to remind the traveller most painfully of another striking sentence in the Apocalyptic message—"Thou hast a name that thou livest, and art dead . . . I will come upon thee as a thief; and thou shalt not know what hour I will come upon thee."

Sardis lay about fifty-four miles east of Smyrna, and about half that distance south of Thyatira. It was magnificently situated on one of the roots of Mount Tmolus, which commands an extensive view to the northward over the valley of the Hermus, and the country beyond it. The summit of the Tmolus is bare, rocky, and snow-clad; a little lower its heights are covered with wood, and at the base there are high ridges of earth and rocks, with deep ravines. To the south of the city, on a small plain watered by "the golden Pactolus," stood the famous old temple of Cybele, built of coarse whitish marble. Its western front was on the bank of the river; the eastern, under the impending heights of the Acropolis. The ruins of this temple are regarded by antiquarians as affording one of the most interesting remains of antiquity which Asia now

## GALLERY OF SCRIPTURE ENGRAVINGS.

offers. It is, perhaps, the most ancient of any in Western Asia of which any ruins now remain; and was probably the work of one of the kings, or perhaps of several successive kings, of the Lydian dynasty, which began under Gyges, in 715, B.C., and ended with the capture of Sardis by Cyrus, in 545, B.C. We may, therefore, without hesitation conclude, that this temple and that of Solomon were standing at the same time—the temple at Sardis having been built a good while before that of Solomon was destroyed. This consideration alone gives a sort of interest to the ruins of this old temple which still exist; and to travellers especially, there is a melancholy pleasure in looking upon what remains of an edifice which can be referred back to that remote age, and which must have been viewed by many who had also beheld the temple of Solomon. These are of the class of objects which enable the mind, by a single impulse of thought, to connect, as by an electric wire, the present with the past. Two columns of the exterior or eastern front are still standing. They are of the Ionic order, and their capitals appeared to Mr. Cockerell to surpass any specimens of that order he had seen, in perfection of design and execution. The columns are buried to nearly half their height in the soil, which has accumulated in the valley since their erection; chiefly, it is probable, by the detrition of the hill of the Acropolis, which is continually crumbling, and which, as our engraving shows, exhibits a most rugged and fantastic outline. On the edge of its summit the remains of the ancient walls are visible in many places. The eminent architect whom we have just named, thinks that an excavation would expose the greater part of the building. “I was filled with wonder and awe,” says the Rev. J. Hartley, “at beholding the two stupendous columns of the edifice which are still remaining: they are silent but impressive witnesses of the power and splendour of antiquity.”

The other marked ruins are those of the theatre, a building known as the Palace of Cræsus, and of the churches of St. John and the Virgin (Panagia). These churches, and especially the first of them, are of much interest; as they seem the only buildings on the site of any of the seven churches, which we may venture to refer to the early period of Christian worship.

Generally speaking, the ruins of Sardis have more entirely gone to decay than those of most of the ancient cities of Asia Minor. This, of the ruins themselves. As for the city, once so great and populous, it is represented by a mean shepherd's hamlet called Sart—a corruption of the ancient name—which occupies a small part of the site of the ancient city. At the western of the castle wall lie a dozen wretched hovels, built of mud, and at its eastern extremity is a garden with a mill. Such is the form of the modern Sardis. Between these points the space is occupied by the ruins of walls and churches, of comparatively recent erection, in the building of which the large marble square stones of the more ancient edifices had been employed. Most of the existing ruins are of this intermediate character. The foundations of the old walls, which ran out from the mountain and surrounded the town, are still observable in some of the mounds of earth by which they are now covered.









Engraved by E. B. B. B.

*By whose stripes ye were healed*

1800

## JESUS SCOURGED.

RUBENS.

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" Yet dare I not imagine, that in vain  
     Thou didst endure  
 One stripe: though not thine own, thereby my gain  
     Thou didst procure,  
 That when I shall be scourged for thy sake,  
     Thy stripes may make  
 Mine acceptable, that I may not grutch  
 When I remember THOU hast borne so much." HARVEY.

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## JOHN XIX. 1.

WHEN our Lord, just risen from the dead, pointed out to the two wayfaring disciples the Scriptures concerning himself, which were then fulfilling or had been fulfilled, there was one which we may be sure he then brought under their notice—that noble verse in the fifty-third chapter of Isaiah: "The chastisement of our peace was upon him; and by his stripes we are healed." There is a force in this which seems to have escaped notice; but to which we beg to direct the reader's attention. If the chapter relates—as every Christian believes—to the sufferings and death of Christ, this clause of that old prophecy amounts to little less than a prediction that he should die by crucifixion, and by the hands, not of the Jews themselves, but of a people whose very name was then unknown, and whose history had scarcely then commenced. He was to be scourged and put to death. But it was not a custom of the Jews to scourge those whom they subjected to capital punishment. It was a custom almost peculiar to the Romans; and even they only scourged those whom they crucified. For with them crucifixion and scourging were both ignominious punishments, which accompanied each other: but a Roman citizen would be put to death by decapitation, which was not ignominious, and the punishment of the scourge could not legally precede. It will thus be seen that this text is open to the inferences we have drawn from it; and, in connection with these facts, is well worthy of the most attentive consideration.

The Roman scourging, which was that our Lord received, was a most barbarous punishment : and the utmost efforts of the imagination in realizing the sufferings of Christ, cannot exaggerate, and will probably under-rate the torture it inflicted. It was very different from the Jewish scourging. The latter was, in the time of Christ, one of the synagogue punishments ; and was never to exceed forty stripes : it was not ignominious, did not deprive any one of civil honours, and was even inflicted upon priests. But the Roman scourging, on the contrary, was never applied to Roman citizens : being inflicted upon slaves and foreigners alone. The scourge was formed of thongs twisted together ; and sometimes, in order to increase the severity of the lash, small cubic pieces of bone were woven into it. The sanguinary character of the punishment may be learned from the account (preserved by Eusebius in his Ecclesiastical History) which the Christians of Smyrna give of the scourging of their martyrs :—"Who could not but admire their noble disposition, their endurance, their attachment to the Lord ! who, being torn and lacerated by the scourge, even till their veins and arterics were laid bare, and the economy of their body could be seen, still persevered."

It is well that the mind should dwell on these things, that it may be in a condition to measure truly the bitterness of that death which Christ died for us.—

"What better friendship, than to eover shame ?  
What greater love, than for a friend to die ?  
Yet this is better to assell the blame,  
And this is greater for an enemy :  
And more than this, to die not suddenly,  
Not with some eommon death, or easy pain,  
But slowly, and with torments to be slain :  
O depth without a depth, far better seen than say'n !"      FLETCHER.







*Behold the place where they laid him*

LES SAINTES FEMMES AU TOMBEAU DE JESUS CHRIST

Mark. XV.

Engraved by W. G. ...

Mar. XVI.

Mar. XVI.

Printed by ...

## THE WOMEN AT THE SEPULCHRE.

VEIT.

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Why in this place of death the living seek ?  
 Why mourn Him lost whom ye shall lose no more ?

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### MARK XVI. 1-7.

THE love of the women who had been honoured with the Redeemer's special notice, was strong and faithful, not only unto death, but unto the grave. When man had forsaken him, they adhered to him, and disowned him not : and while man still slumbered, their wakeful devotedness led them, with the first light of the morning, to the sepulchre in which they had seen the Lord entombed. But who were they ? That at the first view may seem a difficult question ; as the accounts given by the different Evangelists exhibit some material differences. But a close and critical comparison will harmonize all these statements, and reduce them into one plain and consistent account, such as we shall endeavour to furnish : St. Luke names three, but intimates that there were more than those he names. St. Mark also names three, without saying there were more ; but as one of those he names is not the same as one of those named by Luke, he indirectly confirms the statement of that Evangelist that there were more. St. Matthew names but two ; and St. John, who intended principally to state the part of the transaction in which Mary Magdalene was concerned, names her only. From this we gather that there were several women—of whom each Evangelist names the three, or two, or one, whom he regarded as the principal. They concur in regarding the two Marias—that is, Mary Magdalene, and Mary the mother of James, as the principal of these women ; for the former is named in all the four accounts, and the latter in three of them. Besides these, Mark names Salome ; but Luke, instead of her, names Joanna, the wife of Chusa, Herod's steward.

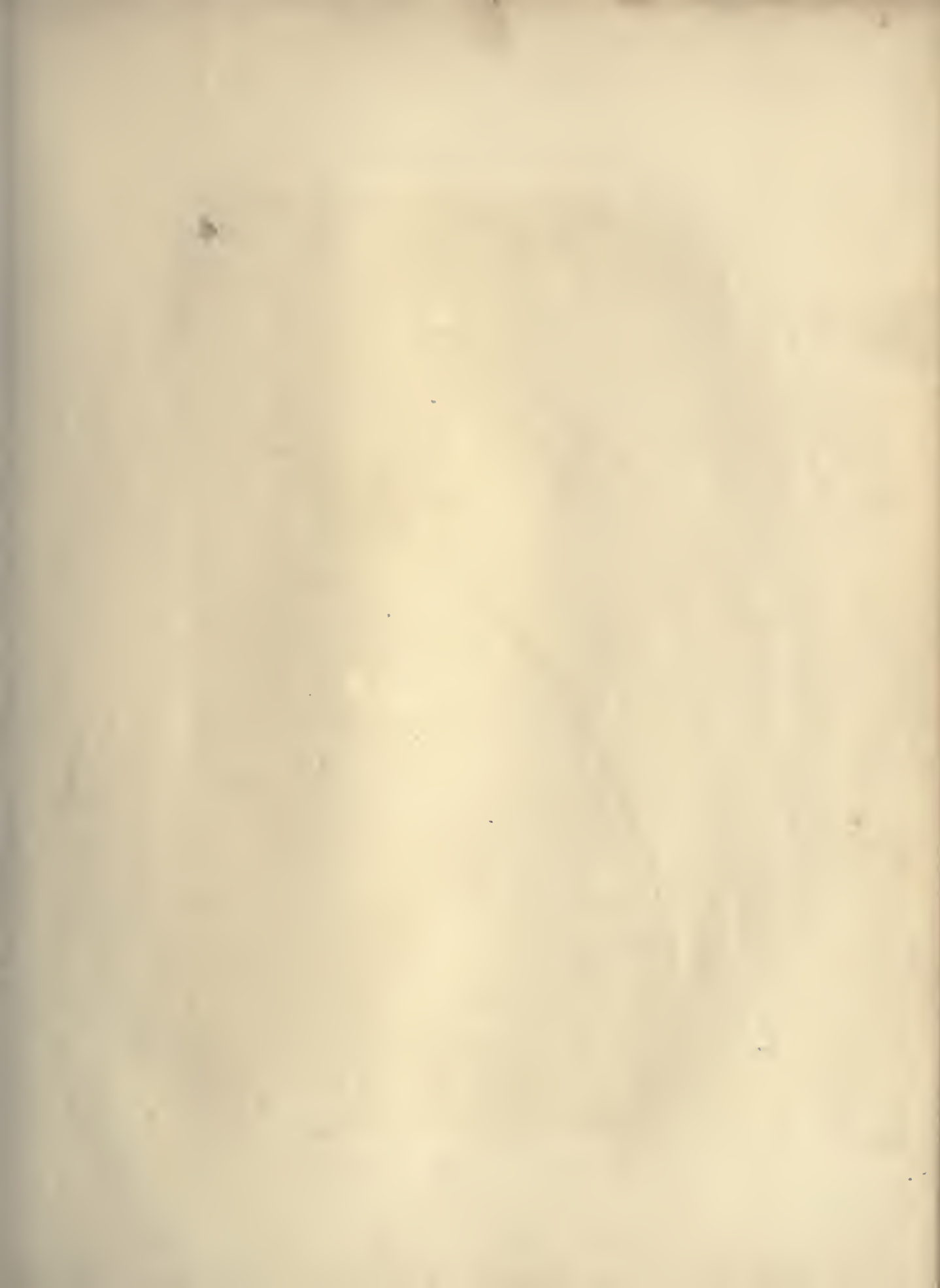
They were provided with aromatic drugs wherewith to prepare the body for the becoming sepulture for which it was destined ; for it had only for the time, and in much haste—necessitated by the approach of the Sabbath—been laid, without the usual preparation and ceremony, in the tomb which happened to be close at hand. As these women hurried on to their pious task, they talked of the great stone that had been placed at the cave's mouth, and which they knew that their united strength would be insufficient to remove. Had this occurred to them before they set out, they would probably have sought such assistance as the case required ; but having by this time nearly reached the place, they still went on, hoping probably to find assistance in the neighbourhood ; for it is clear that they knew not that the tomb had been sealed up, and a guard set over it, as this had occurred after they had quitted the spot on Friday evening. How greatly were they astonished on their arrival to find that the stone had been already removed ; and still more would they have been astonished, had they then

known the circumstances which attended its removal. They, in common with the other friends of Jesus, had been so dismayed and confounded by his death, that they cherished no hope or expectation of his resurrection, if indeed the significant intimations which he had given on that point, did at any time enter their thoughts. Mary Magdalene, the most impulsive in her love and in her grief, no sooner saw this, than, without further inspection, she hastened away back to the city, to make known to Peter and John what she had seen and what she suspected. Her suspicion was, that the body had been taken away by night, either by his enemies for insult, or by his friends for regular burial.

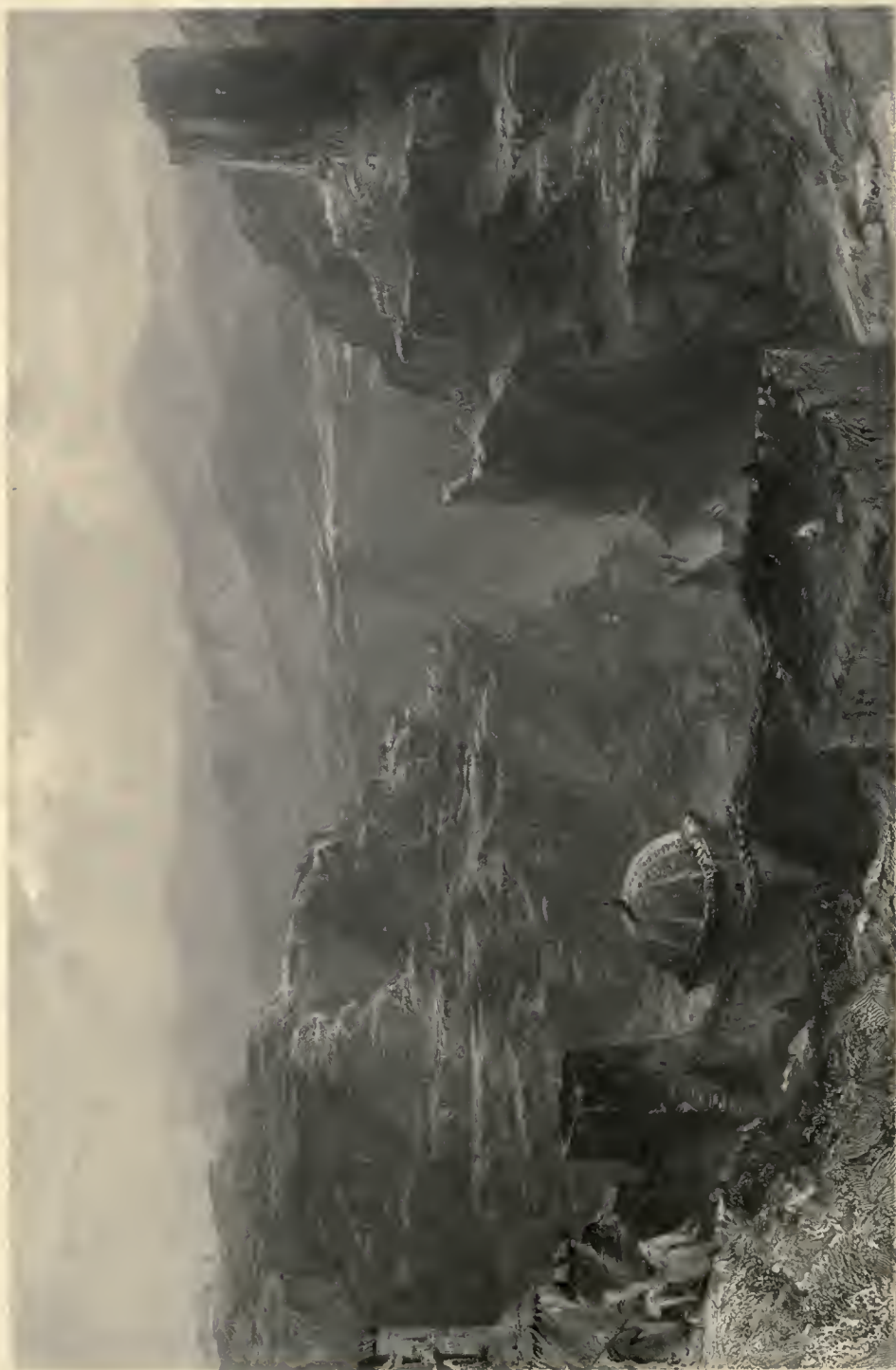
It is John only who relates this separation of Mary from the other women. The other Evangelists proceed to describe what occurred to those who remained at the sepulchre; and we shall now do the same: as the circumstance in which Mary Magdalene was alone concerned, will hereafter require a separate notice. After her departure, her friends drew nearer to the sepulchre, and at length they ventured to look in. They saw that the body of Jesus had indeed disappeared: for that they were prepared; but they were astonished and terrified to behold in the tomb an angel in the likeness of a young man in a long white garment. He spoke words of comfort and encouragement to them. "Be not alarmed," he said; "ye seek Jesus who was crucified. He is not here; for he is risen, as he said. Come, see the place where the Lord lay." He also enjoined them to go and make known these great tidings to Peter and the other disciples. On their way they seem to have missed Peter and John, who, with Mary Magdalene, were hastening to verify with their own eyes the strange intelligence which she had brought them. That they did not, as some suppose, meet Jesus on the way, seems clear, because we are expressly told that his first appearance was to Mary Magdalene, and because, had they done so, this fact would naturally have formed the principal subject of their communication to the disciples, to whom, however, they only reported "the vision of angels" which they had seen at the sepulchre, and delivered the message with which they had been charged. Matthew indeed seems to say that they did, xxviii. 9; but this must have been either on returning from a subsequent visit to the sepulchre; or, which is more probable, the Evangelist, in compressing the whole account into one narrative, ascribes to the whole what occurred to one only—to Mary Magdalene, whose remarkable interview with the Lord is probably that to which he refers. So little expectation of a resurrection did the disciples entertain, that the words of the women seemed to them "as idle tales; and they believed them not."

Philip Veit has somewhat marred the effect of the interesting picture from which our engraving is taken, by a historical misconception arising from neglecting that comparison of texts by which this natural sequence of the circumstances is evolved. Following too literally the text of Matthew xxviii. 3, 4, he assumes that it was while the women were waiting, that the stone was rolled away by the earthquake, and the angel sat upon the stone thus rolled away. They seem now to be waiting till some one shall roll away the stone. But it is clear that the stone was already rolled away before the women arrived, and the angel by whose agency this had been effected, no longer sat upon the stone, but had withdrawn into the sepulchre.









View of the mountain of Santa Cruz, looking N. W. from the N. E. corner of the

monastery of Santa Cruz

## S A N T A S A B A .

"This place,  
So far from path, or road of men, who pass  
In troop or caravan." MILTON.

THE convent and eaverns of Santa Saba lie in the valley through which the brook Kidron makes its way to the Dead Sea. On approaching this point, the ravine takes the character of a profound chasm, with sides absolutely perpendicular, as if an earthquake had rent the mountain, and had removed the sundered masses far enough to admit the passages, not of a petty brook—which indeed is commonly dry, and, except in the season of rains, is never more than an inconsiderable rill—but a magnificent river. The spot is about midway between the Dead Sea and Jerusalem, in the heart of that region which is called in Scripture "the wilderness of Judea," in distinction from the more verdant and fruitful part of "the hill-country" around Hebron. The dominion of sterility and desolation is indeed here complete and undisputed; and it would be hard to find a spot of ground better suited to the tastes of an anchorite, or to ensure more complete seclusion from the world. The structure of the rock which forms the steep banks, or rather walls, of the Kidron, afford peculiar facilities for the formation of cells for the residence of a vast number of monks. The channel is here 200 feet or more in depth, and may be reckoned as 60 feet wide at the bottom by 150 feet at the top, the sides being perpendicular, but broken by a number of offsets, and forming a succession of stages, of various but inconsiderable width, rising above each other from the bottom quite to the top of the chasm. These towering cliffs are filled with a multitude of cavities formed by the displacement of some of the strata, which are as regular and distinct as the layers of stone in a pile of masonry. They vary greatly in their dimensions; for while some present an opening to the ravine several yards in length, and extend far back into the mountain, others scarcely afford room enough for a small cell. They are not usually more than six or seven feet in height. The cells are formed by erecting, in front of these caverns, walls, which rest upon projecting layers of the rock, and they are approached by steps cut in the rock, or by narrow paths formed along the face of the precipice. Such cells occupy both sides of the ravine; and, says an American traveller, Dr. Olin, "when I first saw them in the distance, they reminded me of swallows' nests, or the mud-built habitations of hornets, stuck upon the high walls of uninhabited buildings. They extend for a considerable distance above and below the convent, and their number and ruinous state point back to ages when the monastic life was in better odour, and attracted more votaries, than at present."

St. Saba, or Sabas, lived in the fourth century, and on visiting this place perceived its suitability for the religious establishment he had in contemplation, and determined to fix it there. But it seems probable that the wilderness had already become the abode of numerous anchorites. Tradition, however, states that it was then the habitation of wild beasts. In the monastery, a cell is pointed out as that which formed the abode of the saint and the germ of his establishment: and this, it is said, was at first a lion's den; but the saint having satisfied himself that the place suited his objects, boldly entered the cave, and apprised the shaggy monarch that he must give up possession; on which the lion arose, shook himself, and walked quietly away, leaving his domicile to the holy anchorite. With a degree of good taste not usually found among the Eastern Christians, the cave to which this tradition is attached, is not tricked out as a chapel, but is left in its originally rude and neglected condition. This saint took an active part in the monophysite controversy, in the course of which he brought ten thousand monks to Jerusalem, to support the orthodox patriarch. This seems to have led to the story that this was the number of monks then in this wilderness; but the narrative merely implies that they came from different monasteries over which St. Saba had influence. There is no doubt, however, that this wild ravine was then, and afterwards, the abode of a large number of persons devoted to a monastic life; and it is known that it afforded a retirement to Cyril of Jerusalem, to Euphemius, and to St. John Damascenus: the first wrote a life of the founder, his contemporary; and the last composed here most of the works which have rendered his name famous in the church. The present monks are of the Greek rite. They abstain from flesh-meat, and allow themselves even milk and eggs only twice in the week. The best account of them and their establishment may be seen in the Jesuit Nau's *Voyage Nouveau de la Terre-Sainte*, 1744.

Nearly all the apartments of the monastery are formed out of the natural cavities: the immense structure that stretches from the top of the bank quite to the bottom of the deep abyss, being only a vast front, including a multitude of cells, and containing also the staircases, corridors, and covered ways necessary for intercommunication, together with the old and new churches, chapels, &c. Just at the point occupied by this curious establishment, another stream, or rather channel, enters the valley of the Kidron, and is similar to it in its general character, especially in its high precipitous banks. The monastery covers the salient rock that projects between these two channels at their junction, as well as the side of the Kidron valley, above and below: Its plan, which had to be accommodated to all the inequalities of the rent cliff, is wholly without regularity. The church stands upon the point of this rock, and is a tasteful structure, built in a modern style, the interior of which is decorated with a rich and showy altar, and pictures of saints. The old church is a gloomy cavern. The strong, high, and massive walls of the convent, its iron gates, and towers provided with loopholes for the discharge of musquetry, gives to the whole, at the first view, the aspect rather of a feudal castle, than of an establishment for men of peace and prayer.









Painted by Chodasso

Vol. 1. 5

LXXXV. 5

Engraved by P. Gault

*"Command this stone that it be made bread."*

LA TENTATION DE JÉSUS CHRIST AU DÉSERT.

PL. 15

Fisher, Son & Co. Printers

## CHRIST IN THE WILDERNESS.

GIORDANO.

"A good old hermit he might seem to be,  
That for devotion had the world forsaken."

GILES FLETCHER.

## MATTHEW IV. 1—11.

AFTER our Lord had been baptized by John, and before he publicly opened his own commission, there was an interval of forty days, which was spent by him in "the wilderness." That he passed this time in meditation and prayer, and in the contemplation of the great task "to deliver man," which he had undertaken, we have reason to be well assured, although this is not expressly stated. The wilderness is generally supposed to have been the wild and mountainous region which bounds the plain of Jericho on the north, and which has long borne the name of Quarantania, in memory of the transaction. Saint Mark records a circumstance, not mentioned by the other Evangelists, that "he was with the wild beasts," which shows the desolate and solitary character of the region to which he had been "led by the Spirit." This circumstance our great poet, whose whole poem of "Paradise Regained" is on the subject of this temptation, has not failed to invest with its probable and even necessary incidents—

"They at his sight grew mild,  
Nor sleeping him nor waking harm'd; his walk  
The fiery serpent fled and noxious worm,  
The lion and fierce tiger glared aloof."

During these forty days, Jesus ate nothing; nor was he suffered, in all that long time, to know the pain of hunger. But when that time had expired, he felt the want of food. It was then that the arch-tempter appeared before him. We are not told in what guise, or under what circumstances, he presented himself. This silence of the Evangelists has enabled poets and painters to represent, in this scene, the old enemy of man under the form which to them seemed most appropriate. Milton represents his first appearance as that of

"An aged man, in rural weeds,  
Following, as seem'd, the quest of some stray ewe,  
Or wither'd sticks to gather."

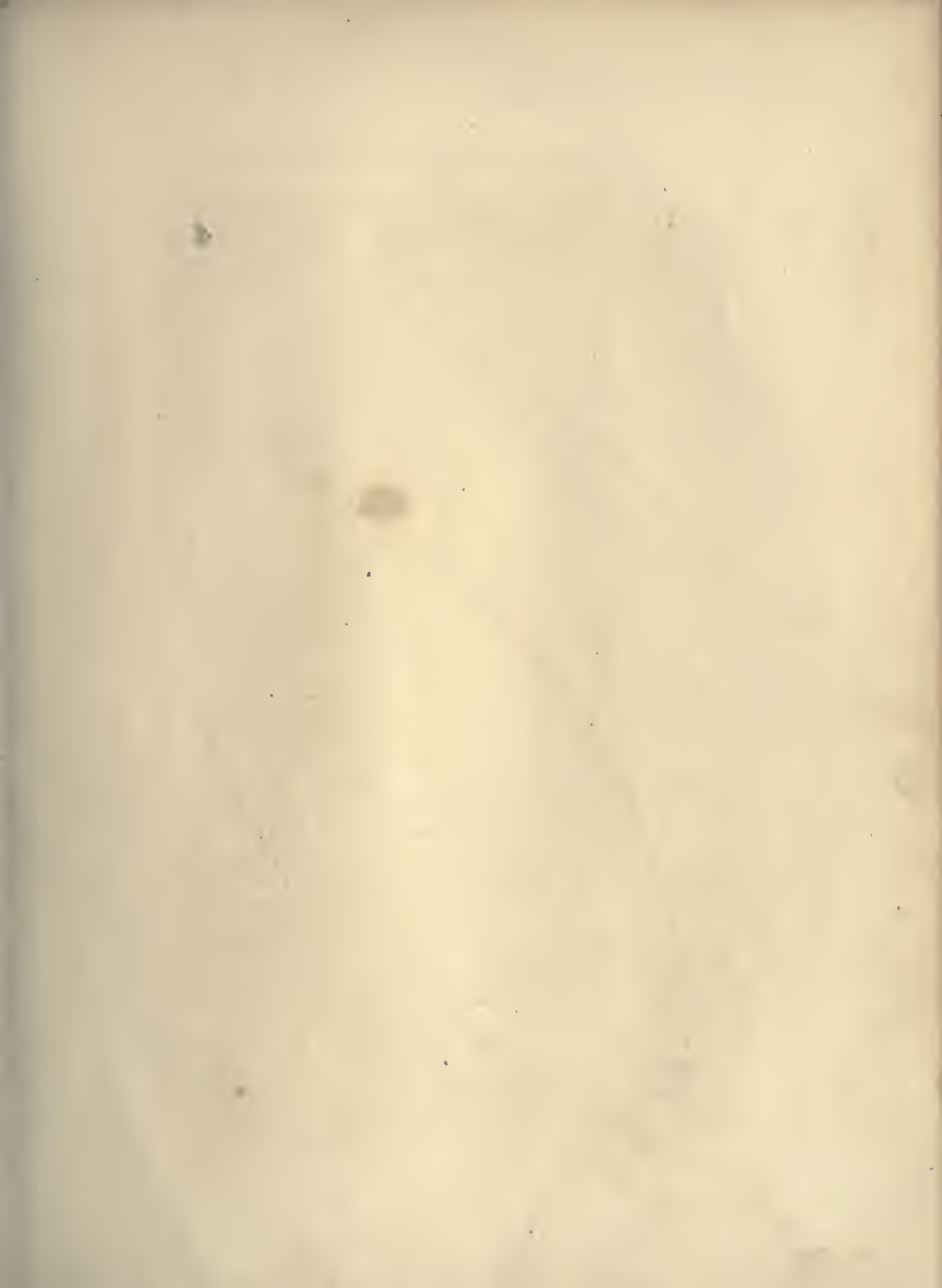
But old Giles Fletcher, whose poem called "Christ's Victory and Triumph," is supposed to have been of some help to the author of *Paradise Regained*, represents him as an aged and decrepit hermit. Our painter, under a similar idea, arrays him in the guise of a monk, not, we apprehend, in ridicule of monasticism, as some have fancied, but rather to intimate that Satan appeared to the Redeemer in a sanctified guise, unlikely to awaken his suspicions.

The conversation that arose between our Lord and the Deceiver is very briefly recorded; and the words imply that much more was expressed than is set down. The

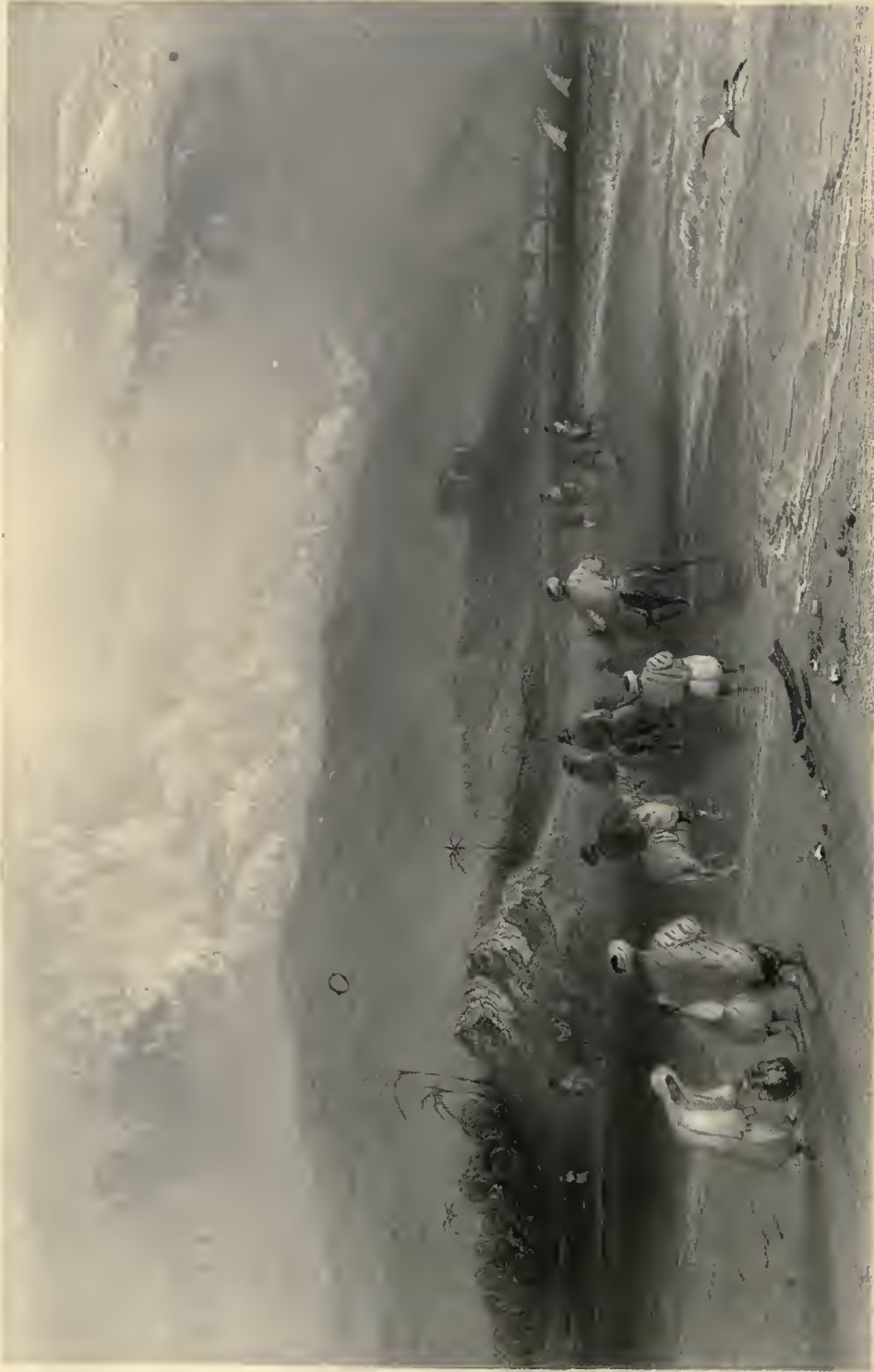


first words which are given imply either that our Saviour had declared himself the Son of God, which Satan affected to doubt; or that Satan had declared his knowledge of that great fact, and had urged him to attest it by miraculously producing food wherewith to appease his hunger. He took up a stone, and said, "*If thou be the Son of God, command this stone that it be made bread.*" There might, at the first view, seem nothing very unreasonable in this; and we know that not long after, Christ, by his miraculous powers, produced food for thousands. But no good would come from Satan; and as this proposal came from him, we know it was a temptation and a snare. So it was viewed by our Saviour, who, although the Son of God, thought it right to adhere to God's written word, in arguing with Satan, whose temptation he set aside with the words—" *It is written, That man shall not live by bread alone, but by every word of God;*" or, by whatsoever God shall appoint for the sustenance of life. This answer, the special fitness of which is illustrated by the fact, that Jesus, who was always working miracles for the benefit of others, suffered all kinds of privations, without, in any instance, providing thus for his own wants—baffled the Tempter, Finding that this course availed him nothing, Satan then resolved to tempt him into presumption. He took him to Jerusalem—how, we know not—and set him upon the dizzy height of its topmost pinnacle. "Now," said Satan, in his turn quoting Scripture, "cast thyself down from hence: for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." Jesus answered, "It is written, Thou shalt not tempt the Lord thy God:" the application of which becomes clear, when we remember that to tempt God, means, to call in question the evidence which he has given of his goodness and power, and unreasonably and needlessly to exact new proofs thereof.

Satan had yet one temptation in store—the one which, of all others, he had hitherto found the most prevailing; the lust of power. He transported himself with Jesus to the top of a very high mountain, and there indicated to our Lord "all the kingdoms of the world, and the glory of them." By this we understand, that he pointed out the direction of the principal kingdoms of the then known world, suggesting their distinguishing glories in some such way as this:—"Away yonder, is Rome, mighty in arms, and rich with the spoil of nations. There is Greece, renowned in arts and intellect. That way lies Arabia, rich in odours, and her wildernesses teeming with unconquerable men, with whom thou mayest break in pieces the nations. There, away eastward, is Persia, rich in barbaric pearl and gold;" and concluding with, "All this is mine, and I will give it all to thee—all this glory and dominion—if thou wilt but fall down and worship me." But in Jesus he found nothing on which these magnificent prospects could operate. And when he dared to ask for homage as the price of the magnificence and power which he offered, there could be no further parley with the Tempter. Jesus spurned him and his temptations from him, by the words, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God; and him only shalt thou serve." Then the humbled Deceiver left him: and as all trials have usually a crowning glory at the end, angels forthwith "came and ministered unto him."







THE BEACH AT THE MOUTH OF THE RIVER, 1887  
H.M. de Vries, Dordrecht

## THE RIVER KISHON.

The meanest streamlet of that sacred land  
Doth bring to the full mind some prophet's voice,  
Or featly act, or strophe of sacred song.

MOST of the streams of Palestine, on the west of the Jordan, are quite dried up in summer, being either merely channels for the rains of winter; or else arising from fountains whose waters are absorbed at a short distance from their source, when their volume is not enlarged and their course extended by the redundant waters of the rainy season. The river Kishon is one of the rare exceptions; for although it sinks very low in summer, it is never wholly dry. And yet it is not altogether an exception; for although the lower part of the course of the Kishon is maintained as a perennial stream by the fountains which rise up out of the roots of Mount Carmel, the upper and more extended portion of its course, which seems to commence in the neighbourhood of Mount Tabor, and to stretch across the great plain of Esdraelon, of which it is in winter the principal drain, becomes altogether dry in summer. This is a fact which it is of much importance to bear in mind; because without it the passages of Scripture in which the Kishon is mentioned, cannot be very clearly understood. It is plain that the Kishon, "that ancient river" whose course arrested the flight of Sisera's broken host, and contributed to its overthrow, must have crossed the plain of Esdraelon; and could not therefore be merely the lower perennial brook, but was the upper stream, then full even to overflowing from the recent rains. Judges iv. 13; v. 21. The course of this upper channel has been traced to a considerable extent by modern travellers, and Dr. Robinson suggests the possibility of its having been a perennial stream in ancient times, when the country was better wooded than it has been since.

The lower, or perennial stream, takes its rise in three fountains, distant about a furlong from each other, and after a course of about seven miles, across the south-west angle of the bay of Acre, falls into the sea, in a stream, whose depth varies remarkably with the season, being sometimes barely knee-deep, and at others scarcely passable even on horseback without great danger. It receives the rains which fall upon the eastern slopes of Carmel, which pours down its waters into it in numerous torrents, that rapidly swell it into a deep and rapid river: but its course being so

short, when the upper stream is not also in flow, it sinks with equal rapidity when the rain has ceased. This circumstance would coincide with and illustrate the Scriptural account of the discomfiture of Sisera's forces, on the supposition that the fugitives were hastening to find refuge in the heights of Carmel; but otherwise, they could have had no need to cross the perennial Kishon, and the explanation already given appears the most probable.

It was, however, certainly this lower stream, at which the prophet Elijah commanded the priests of Baal to be slain; after the memorable sacrifice on Mount Carmel had demonstrated, even to the conviction of the apostate Israelites, the utter impotency of the idol to which their homage had long been offered. 1 Kings xviii. 41.

The scene represented in the engraving is on the shore between Acre and Mount Carmel, and not very far from the small town of Caipha, which is seen away to the right at the foot of the mountain. "The ford," says Mr. Carne, "is a short distance from the mouth of the river, where the water is usually above the horses' knees: when we crossed it, it was so swollen by the rains that it reached the saddle. It here flows through thickets of palm, pomegranate, and odoriferous shrubs, that beautifully skirt the beach: the current is rapid and clear, except in the rainy season. The dull walls and towers of Caipha, the long outline and broken surface of Carmel in the background, with a few groups of natives on the beach, or reclined beneath the cypress shade of the adjacent burial-ground, formed a very pleasing scene."







*Jerusalem hath grievously sinned, therefore she is removed.*

Isaiah 37:33

THE NEW TESTAMENT

## CHRIST FORETELLING THE DESTRUCTION OF JERUSALEM.

BEGAS.

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“ Why doth my Saviour weep,  
At sight of Sion’s bowers?  
Shows it not fair from yonder steep,  
Her gorgeous crown of towers?” KEBLE.

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### MARK XIII.

THE last day but one of our Lord’s ministry on earth, afforded several most interesting and affecting indications of his feelings, with respect to the doom which he knew to be impending over the city and temple of Jerusalem. These several circumstances have been so strangely confounded and mixed up by painters, and even by divines, that it may be well to point out the just order of their occurrence.

The morning of the day was that on which he came, as usual, from Bethany, and made his triumphal entry into Jerusalem. On that occasion, when he had come to the descent of the Mount of Olives, and beheld the city spread out like a panorama, on the other side of the valley, he paused, and tears fell from him, as he said: “O that thou hadst known, even thou, at least in this thy day, the things that belong to thy peace—but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; because thou knewest not the time of thy visitation.” *This* is the only occasion on which Jesus is described as having “wept over Jerusalem;” although the fact of his doing so, is often associated by writers and painters with each and all the other circumstances of the day.

The influence of the feeling thus manifested in the morning, can be traced throughout the day, most of which was spent in the temple. The last discourse there delivered by Jesus, embodied a most fervid and indignant rebuke of the spiritual hypocrisies of the age, which he declared to be ripening for a most signal judgment. But he concluded with a burst of tenderness: “O Jerusalem! Jerusalem! thou that killest

the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, as a hen gathereth her chickens under her wings—and ye would not! Behold, your house is left unto you desolate.” This, it will be observed, was in the temple, and was not connected with the weeping on the Mount of Olives, as usually represented. A short time after, as Christ was leaving the temple with his disciples, the latter directed his attention to the immense blocks of marble of which the wall of the outer enclosure was in that part composed; and he answered by the, to them, most astonishing and afflictive intimation, “Verily I say unto you, The days are coming in which there shall not be left here one stone upon another, that shall not be thrown down.” They then went out of the town, to go over to Bethany for the night, as was the custom of our Saviour when at Jerusalem. As they were going up the Mount of Olives, Peter, John, James, and Andrew ventured to question him respecting the period of that awful catastrophe of which he had been speaking. The day was not far spent—indeed, they seem to have left the city earlier than usual. Jesus therefore sat down with them there upon the mount; and, with the city full in view, proceeded to speak more fully on the subject to which he had during the day so often alluded: and although he declined to furnish precise dates, he gave them to understand that it would happen before that generation had passed away; and he named certain signs or tokens by which they might discern the approach of that dreadful day of which he had spoken, and escape its calamities. We are told that, by attention to these premonitory signs, the Christians did, in fact, save themselves from the unexampled horrors of the siege of Jerusalem by the Romans, by withdrawing in good time from the devoted city.

It is this last in the series of circumstances that the present engraving represents, and the scene is exhibited with a degree of critical propriety, not often seen in paintings of Scripture history. The subject is kept distinct. No circumstances from the other incidents of the day are connected with it. The particular occasion is defined by the number of the apostles, and by Christ being *seated* on the mount, which is true only of that occasion; and the artist has even abstained from representing the Saviour as weeping, which is recorded only of the morning incident, when he *rode* down the mountain towards Jerusalem, attended by a great body of exulting disciples, whose triumphant joy enhances, by contrast, the melancholy interest of the tears he shed and the words he uttered on *that* occasion.







"The Angel which protected me from all evil, bless the babe."

JACOB BENIT DES ENFANTS D. JOSEPH

1800. XLV. 11

Shew me the way to the land of life.

## EPHRAIM AND MANASSEH.

FRANKLIN.

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"I give it not by partial love;  
But in my Father's book are writ,  
What names on earth shall loveliest prove." KEELE.

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### GENESIS XLVIII.

JOSEPH had two sons by his Egyptian wife. To the first-born was given the name of Manasseh, and the other was called Ephraim. Their father, the vizier of Egypt, the favourite of the king, could not but have had ample opportunities of providing well for them, connected as they were, on the mother's side, with the first families in Egypt. We hear not, however, of any thing that he did in this respect; and have reason to infer that he did nothing tending to fix them in Egyptian connections. To merely human consideration, Joseph had ample reason to be satisfied with Egypt, and with the position which he occupied, and with that which his children after him were likely to occupy there. There was nothing short of absolute royalty, which Egypt had not given to him, and which his children might not expect. What was there which any other relations, any other combination of circumstances, could be likely to produce more to their advantage than those in which they were actually placed? Nevertheless, Joseph, from all that appears, had no other anxiety about his children than that they should identify themselves with, and be considered as belonging to, the band of Hebrew refugees from Palestine; and that they did so, to the comparative or entire neglect of their mighty Egyptian connections, the sequel of their history seems to evince.

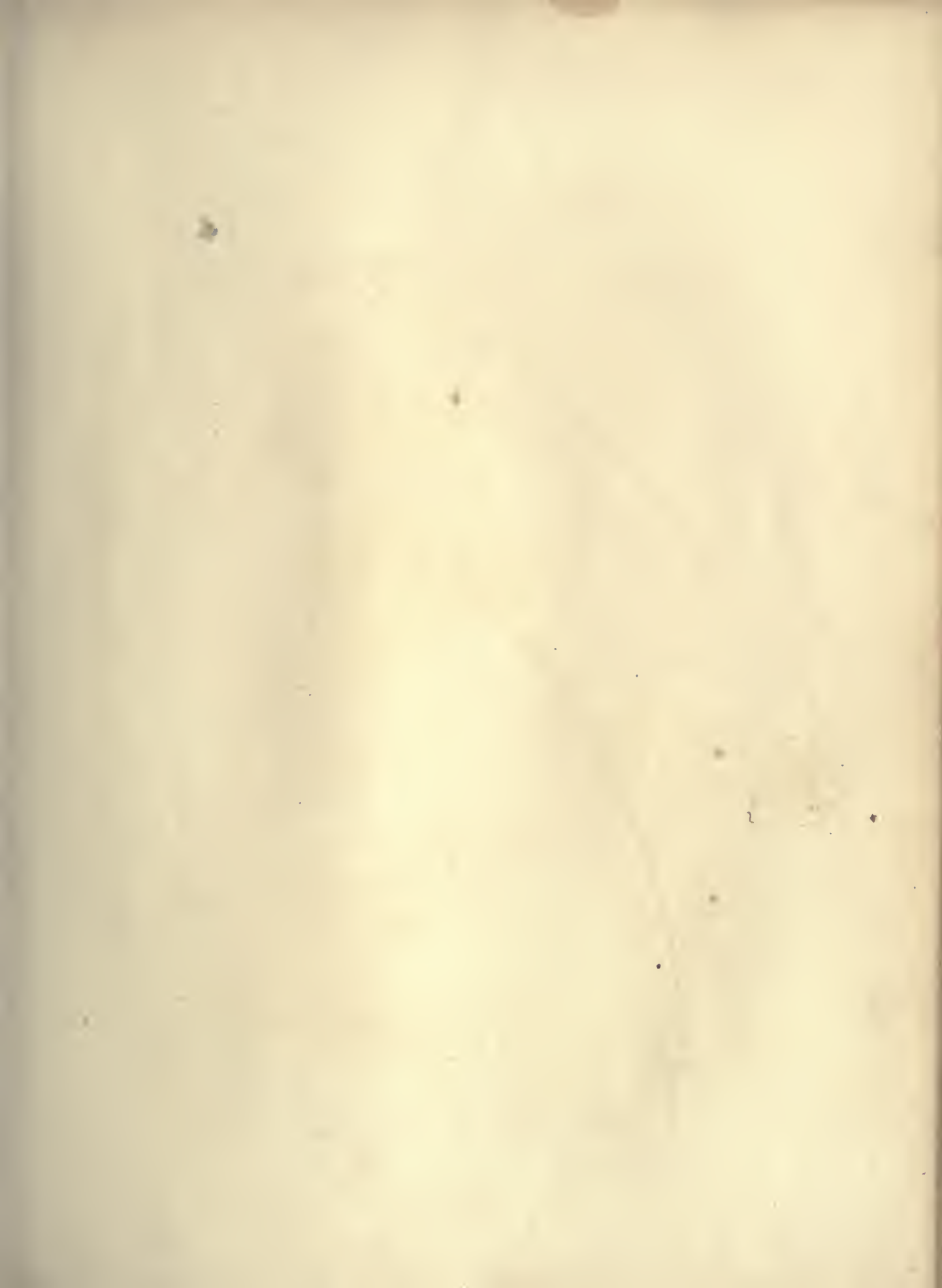
Jacob, long before his dissolution, had been subject to a general debility and decay of nature, which warned him that his end could not be very far off: and at length he became so seriously ill, that no hope of his life being prolonged could be entertained. When the intelligence of this was conveyed to Joseph, he hastened down to his father in the land of Goshen, taking his two sons with him. When the dying patriarch heard that his beloved son had come, there was a partial reflux of the ebbing life, and, gathering up the fragments of his strength, he was enabled to sit up in the bed. In that posture he received his son. After the usual interchange of endearments, rendered solemn and affecting by the circumstances, the old man called his son's attention to the matter

which filled his own mind and heart. He mentioned the glorious heritage of Divine promises which he had received from his fathers, and which he was now to transmit to his descendants. That his beloved son might have a twofold share in that inheritance, he now declared his intention to adopt Ephraim and Manasseh as his own sons, to stand as in the place of their father, who would thereby, through them, receive a double blessing and a double portion of the heritage.

After that, the good old man diverged into a tender recollection of his beloved Rachel, which these dear memorials of her brought up. "As for me, when I came from Padan, Rachel died by me in the land of Canaan, in the way, when there was but a little way to Ephrath: and I buried her there in the way to Ephrath." It is affecting to see the venerable patriarch thus, even on his death-bed, clinging to the memory of Rachel, his first and best beloved. His sight had failed, so that he could not discern objects distinctly; but he now perceived that some others than his son were present, though he could not distinguish their lineaments. He asked who they were: and when Joseph answered, "They are my sons, whom God hath given me in this place," he desired that they might be brought to him, that he might bless them. When Joseph led them up, Jacob kissed them tenderly, and, addressing Joseph, declared, that for many long and weary years he had never hoped to see his face again, believing him dead: but God had been so much better to him than his hopes or fears, that he had not only been permitted to see him, alive and prosperous, but also to behold and caress even his children. Perceiving that his father was about to bestow upon the lads his formal and dying blessing, Joseph then placed them in what he conceived a suitable posture—the elder against his right hand, and the younger against his left. But Jacob, in stretching forth his hands, crossed them, so as to lay his right hand upon Ephraim and his left upon Manasseh, and proceeded to pour forth upon them words of rich and abundant blessing. Joseph, distressed at the supposed mistake, attempted as his father was speaking, to remove his right hand from Ephraim's to Manasseh's head, observing;—"Not so, my father, for this is the first-born; put thy right hand upon his head!" But Jacob answered, "I know it, my son, I know it. He also shall become a people, and he also shall be great: but yet his younger brother shall be greater than he." And then he blessed them, saying, "In thee shall Israel bless, saying, God make thee like Ephraim, and like Manasseh," placing Ephraim before Manasseh.

We all know how the result corresponded to this predictive blessing, in the great and leading importance of the tribe of Ephraim, not only over Manasseh, but over all the other tribes except Judah. But it claims to be remarked, that this is the third instance in the history of Jacob alone, of a preference of the younger over the elder son. There was his own preference over Esau; Joseph's preference in regard to the inheritance, over Reuben; and now the preference of Ephraim over Manasseh.









Engraved by H. B. D. C.

Vol. VII. 29

Engraved by H. B. D. C.

*"Yes, Lord, yet the days under the table out of the children's crumbs."*

Vol. VII.

LA CRANETTE AUX PIERES DE JESUS

London & Paris 1844

## THE SYRO-PHŒNICIAN WOMAN.

DROUAIS.

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“Behold her at his feet with clasped hands  
And up-raised eye : her parted lips are mov’d  
With words of earnest pleading ; and her soul  
Is agonized with all a mother’s woe.”

ANON.

### MARK VII. 24—30.

IN one of his journeys through Galilee, Jesus crossed the whole country from the Lake of Tiberias, till he came to the borders of that part of Phœnicia in which lay Tyre and Sidon, and which was then known as Syro-Phœnicia. The inhabitants of this country were of course heathens, although some Jews lived among them. It was not to be expected that such persons would run after Jesus as the Galilean populace had done : and as he and his apostles had been exceedingly pressed and harassed by the crowds in this journey, it seems to have been chiefly for the sake of an interval of refreshment and repose that this advance into Phœnicia was made. We are expressly told that the Lord did not wish that his arrival and presence in the town where he rested should be known. “But he could not be hid.” The arrival of the Great Healer of Nazareth was an event of too much importance to those who lay in sickness and in sorrow, not to be speedily spread abroad. Among those who knew it, was a woman whose daughter had an unclean spirit, for whom she sought relief with such indomitable perseverance as maternal affection is wont more frequently than any other sentiment to inspire.

Jesus had taken up his abode in a house, and seldom appeared abroad. The woman having found the house, hovered about its gates ; and when any of the apostles went out, she accosted them and cried after them, imploring their assistance. They were distressed at this, as it not only gave them trouble, but helped to attract that notice which their Master wished to avoid.

The woman at length found her way to the house—probably into the court in front of the open divan ; and, seeing Jesus, accosted him, imploring him to heal her daughter.

But he turned from her, as regardless of her case, and "answered her not a word." She was recognized by the disciples near Jesus, who enforced her request, by explaining how much her importunities distressed them. But Jesus, intent on bringing out a full manifestation of the faith which he beheld in this woman, answered, "I am not sent but to the lost sheep of the house of Israel;" meaning, that his personal mission was to the Jews only; and that, until they had rejected him in his person and offices, the gates of mercy could not be opened to the Gentiles.

The woman perceiving by this time that she was the subject of discourse, ventured to draw nearer to his person, and fell at his feet, crying, "Lord, help me!" Yet for once—never but this once—did a poor afflicted soul cry to him for help in vain. He answered, with unwonted harshness; "It is not meet to take the children's bread, and cast it to the dogs;" meaning, that it was not to be expected that he should extend benefits intended for the children of Israel, to those whom they regarded as unclean. Her answer was prompt and ready, the best that could be made, and in every way admirable. She did not question the grounds of this repulse; she admitted it fully; but, strong in the rights of faith, she persisted—"Yes, Lord; yet even the dogs under the table eat of the children's crumbs." In us it requires consideration to discover all the force and exquisite fitness of this answer, and to appreciate the strength of that faith which thus persisted in the face of such great discouragements. But Jesus felt it all, at once; and looking upon her with that benignity more usual to him than the austerity in which he had thus far appeared to her, said—"O woman, great is thy faith! *For this saying*, go thy way; and be it unto thee even as thou wilt. The devil is gone out of thy daughter." On hearing this, the glad mother hurried home; and found that it was even so. Her daughter, whom she had left restless and distressed, she found healed of her terrible complaint, and lying composed and quiet on the bed.







MONT SAINT CARMELO, VUE GÉNÉRALE, DÉFINITIVE, 1791-1792  
Le Mont Carmel, regardant vers la Mer

## M O U N T C A R M E L.

"Her eagle eye shall scan the prospect wide,  
From Carmel's cliffs."

HEBER.

ON the south side of the bay of Acre, Mount Carmel stands conspicuously forth, shooting up towards the sea into a precipitous naked promontory, whence it stretches into the country with an increasing breadth of low acclivities, and to the extent of more than twenty miles, so as to form between it and the sea a large, beautiful, and fertile plain. On the south-east, this range of mountains unites with the hills of Samaria. This is its just extent: but travellers usually restrict the name to the more conspicuous part of the range, which is about eight miles in length. The name of Carmel denotes, in Hebrew, a fruitful field. Some travellers come home and tell us that it still well merits the distinction of such a name; while others inform us that all its ancient fertility has withered and passed away. This illustrates the peril of general statements founded upon partial observations. Both statements are right, as applied to particular parts of the range; and both wrong, as applied to the whole. The promontory and the parts adjacent to it, to which travellers usually confine their explorations, are infertile, almost to barrenness. But this is almost the only part of the whole range in which the bare rock appears. The middle part which lies more east, consisting of varied hills and dales, adorned with shady groves and cool fountains, is the more pleasant part of it, and must once have well repaid the labour of cultivation. "This part," says an observant German traveller, "is excelled by no country which I have seen, in richness and depth of soil; it deserves to be styled the land of promise." Without doubt, however, the mountain, as a whole, must have exhibited a very different appearance, when its vast extent of fruitful hills was covered with vineyards and olive-grounds, and with plantations of the fig-tree and almond-tree, to that which it exhibits in its present neglected state. And those were the days in which the prophets spoke of the "excellency of Carmel." Isaiah xxxv. 2.

The mountain, as viewed from the plain between it and the sea, disappoints expectation. The ministers of the Scottish deputation, who first viewed it on this side, say—"It was some time before we could be persuaded that this was really the hill we had read of from infancy. It did not present an imposing appearance, but, on the contrary, seemed low, and almost uninteresting. One of our number exclaimed, 'Is this Carmel? Lochnagar is finer than this.' We had been expecting to see

a majestic mountain towering high over the sea, and felt not a little disappointed to find the real Carmel a moderately high ridge, becoming less lofty and conspicuous as it approaches the sea, till it terminates in a point about 900 feet high." They add, "Before we left Carmel, however, and especially after viewing the whole extent of it from the heights above Acre, this feeling of disappointment was entirely done away."

A part of the ridge more to the east is considerably higher than the promontory; but the highest point in the whole range is little more than 1200 feet above the level of the sea.

The view from the top of the promontory is very magnificent. A pious officer, who visited the place before the convent shown in our engraving had been rebuilt, thus speaks of the view from the site: "No one who venerates the Bible, and loves those associations which tend to recal its sacred pages to his mind, could avoid experiencing feelings of deep solemnity, on finding himself placed on this celebrated mountain, and, if tradition can here be relied on, probably on the memorable spot where, at his servant Elijah's prayer, the Deity vouchsafed so magnificent a display of his power to the assembled thousands of Israel. The exact place is said to be where the Catholic altar now lies in ruins; nor, indeed, could a more appropriate and commanding spot have well been chosen. Breasting the waves of the Mediterranean with a precipice almost perpendicular, and having a boundless view to the westward over its distant waters, it discovers to the north and south a long extent of coast, terminated by the horizon alone; and to the east, looking inland, most of the chief mountains of Israel, including the remote and snow-clad summit of the great mountain of cedars [it must have been Mount Hermon]. Fragrant and flowery, as the poet with so much truth describes the 'top of Carmel,' and pregnant with recollections of days that are gone, the sacred scenes presented themselves to my recollection almost with the force of personal identity and remembrance. There, once the priests of Baal vainly invoked their idol, cutting themselves with knives after their manner. There, the prophet of the Most High stood alone, looking on with severe and solemn mockery; and there, the glorious moment, when on the descent of the promised fire from heaven, erring, but repentant Israel burst forth, in irresistible conviction, with the cry, 'The Lord, he is the God! The Lord, he is the God!' I cannot but gratefully acknowledge that the feelings of delight which this day's scenes have produced, have wiped away every unpleasant remembrance of past dangers and fatigues from my mind."—*Diary of a Tour*,—by a Field Officer of Cavalry.









*"And the Angel of God called to Hagar out of Heaven"*

AGAR ET ISMAEL DANS LE DESERT

PL. II

## HAGAR IN THE DESERT.

MOLA.

. . . . . "Many a languid prayer  
 Has reached thee from the wild,  
 Since the lorn mother, wandering there,  
 Cast down her fainting child,  
 Then stole apart to weep and die,  
 Nor knew an angel's form was nigh;  
 To show soft waters gushing by  
 And dewy shadows mild."

KEBLE.

## GENESIS XXI.

WE have already seen Hagar and her son Ishmael sent forth from their home;—Abraham being encouraged to suffer them to go, by the divine promise that the Lord would care for them. We shall now see how that promise began to be performed. It was most probably the intention of Hagar to go to Egypt, to which country she belonged, and where she may be supposed to have had some friends. Beersheba, which she left, was in the southern part of Palestine; and the distance between that place and the advanced frontier of Egypt was not very considerable. But a large part of the intervening country was and is an arid desert, in which there are no beaten roads and few distinguishing landmarks; and where, therefore, those not familiar with the route may easily lose their way. Hagar and Ishmael soon lost theirs. They wandered about until all the water in their skin-bottle was spent; and then they wandered again, not only to find the lost road, but to obtain a fresh supply of the fluid on which their lives depended. But they sought in vain. The water-courses were all dried up; and no well of the desert were they able to discover. This could not last long. Fatigue and exhaustion enhanced and quickened the natural effects of thirst—which those who have experienced know to be the most terrible of life's many sufferings. Ishmael—a lad of about sixteen—might at first be supposed to have borne up better under these privations than his mother. But it was not so. The Scriptural narrative represents him as soonest exhausted and worn out. And this is in beautiful congruity with nature. Early youth is less able to bear fatigue and privation than middle age: and the poor bondwoman had doubtless, in the course of her life, had more experience of want and labour than the youthful son of Abraham. He grew faint; he could not, even



with her aid, proceed any further; he seemed ready to die: and his sorrowful mother laid him gently down under the shade of one of the bushes—rethem or aeaia—which grow in that region. And then she went and sat down, at some distance, over-against the place where he lay; that her eyes might not witness the agonizing sight of his dissolution, and that his last moments might not be disturbed by that outburst of her deep grief, which she felt no longer able to control. All seemed lost to the unhappy Hagar, then; for it does not appear that in that cruel moment, she thought of Him in whom the friendless and the fatherless find mercy. But He thought of her. A kind Voice was heard in the solitude of that wilderness, saying, “What aileth thee, Hagar? Fear not: for God hath heard the voice of the lad where he is. Arise; lift up the lad, and hold him in thine hand: for I will make him a great nation.” What words were these! “A great nation” of him—of that poor lad, cast out from his paternal home, forsaken of the world, lost in the wilderness, dying of weariness and thirst! Yet it was even so. Hagar’s attention was directed to a well at no great distance, which had hitherto escaped her notice. She hastened to it with eager joy—she filled her dried-up bottle with water, and—drank? No: her love and grief made her forgetful of the thirst which consumed her. She stayed not to drink; but hastened to moisten with the cool affusion the parched lips of her exhausted son. He revived. Bread was not wanting, when he could take of it; and he was strengthened. He and his mother seem then to have joined, and remained with, some Bedouin tribe frequenting this desert: for we are told that he continued there, and prospered greatly, becoming eventually the founder of several of those tribes which in the aggregate formed the great Arabian nation. We are also told that he “became an archer”—that is, that he exemplified in his own person those warlike, predatory, and aggressive habits, which seem even then to have belonged to the wild life he had adopted, and which have been inherited by his descendants. This had been predicted of him before he was born, in the same desert, and perhaps by the same angel—who then declared: “His hand shall be against every man, and every man’s hand against him.”







Printed by Colnaghi,

Genesis XIII. 12.

1 More XIII. 12.

Engraved by R. Smith

*"Lay not thine hand upon the lad."*

Genesis XIII. 12

THE SACRIFICE OF ABRAHAM

Fisher, Son & Co London & Paris.

# ABRAHAM'S SACRIFICE.

COPLEY.

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" His son the father offered up,  
 Son of his age, his only son ;  
 Object of all his joy and hope,  
 And less beloved than God alone.

" O for a faith like his, that we  
 The bright example may pursue !.  
 May gladly give up all to thee,  
 To whom our more than all is due." C. WESLEY.

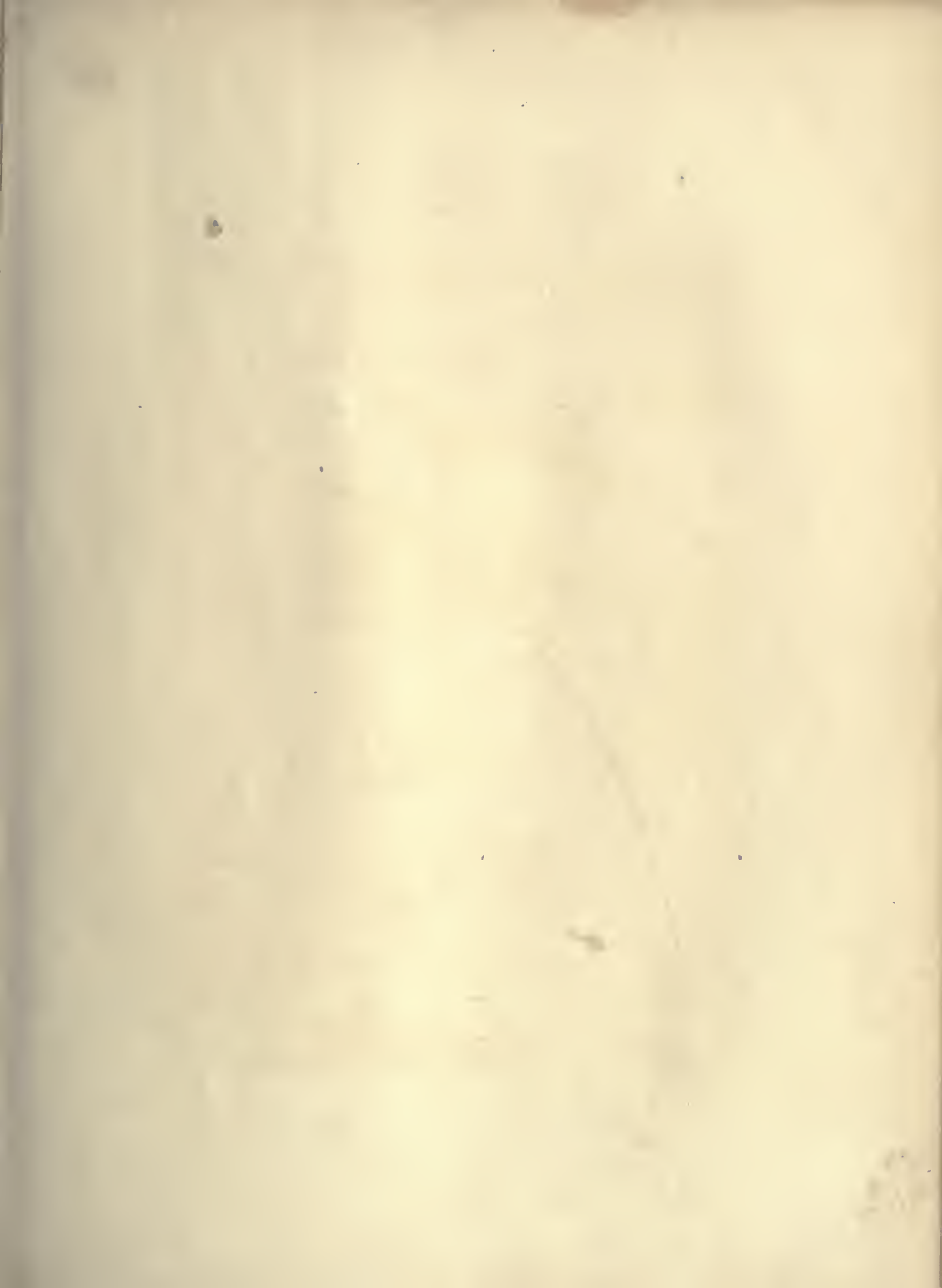
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## GENESIS XXII.

WHEN Isaac had grown up, and all things seemed to be going on prosperously in the tents of Abraham, the Lord saw proper to subject his faith to a trial of unexampled severity, by demanding that he should offer up in sacrifice his son—the heir of all the great promises which had been made to him. The command was uttered in words, rising to a climax, calculated to awaken all his paternal emotions, and to enhance the difficulty and the merit of obedience: "Take now thy son—thine only son—he whom thou lovest." What an accumulation of heart-rending phrases, to heighten the intensity of the emotion with which the next words were heard, commanding him to take the son to whom all these endearing epithets applied, and "go into the land of Moriah, and offer him there for a burnt-offering, upon one of the mountains that I will tell thee of." One cannot but suppose from this, that the practice of human sacrifice, which we know to have been in after-times awfully prevalent among the Canaanites, already existed among them ; and that the knowledge of this practice prepared him to receive without surprise—but not with the less grief—the command to offer up to the Lord, the like costly sacrifice which the heathen rendered to their gods. What strong feelings arose in his heart, when thus ordered to slaughter with his own hand the son of so many promises and hopes, such of us as are fathers can partly guess. But he knew his duty was submission to even the hardest of his Lord's behests. He therefore by one mighty effort kept down the rising sorrow ; he uttered no complaint, no

murmur. He who had been so bold and urgent in behalf of the sinners in Sodom—was dumb now, in his own cause. He ventured no remonstrance, he even made no attempt to pray that this awful trial might be spared him. He instantly resolved to obey; and, with unexampled calmness, set about making the necessary preparations for the journey and the sacrifice.

He arose “early in the morning,” and prepared the wood which the sacrifice would require; for he knew not that any might be found in the place to which he was going. He then mounted his ass, and, accompanied by his son, and attended by two young men his servants, set forth upon his journey. In three days they came within sight of the place, which is generally, and with sufficient reason, believed to have been the mount Moriah, on which the temple of Solomon was, in a long-subsequent age, erected. Abraham then desired his servants to remain—till his return; and went on with Isaac, who carried the wood destined to consume his own body. Abraham himself carried some live fire, and the knife of sacrifice. These obvious preparations for an offering excited the attention of Isaac, who asked—“Behold, here is the fire and the wood; but where is the lamb for a burnt-offering?” Abraham answered—“God will provide himself the lamb for a burnt-offering, my son.” This some take to have been a distinct intimation to his son that *he* was the destined victim. This seems not clear; but it is impossible not to suppose that Isaac was immediately after apprised of the truth, and acquiesced in the necessity of obedience—for he was a strong young man, and it would not have been in the aged patriarch’s power to bind him down upon the altar without his own consent, and even assistance. All was ready. There lay the victim,—so dear—so beautiful in youth: and there stood the father,—with hand uplifted to give the steel entrance at once into his own soul and into the body of his son. The trial was complete. Faith was triumphant: and the consummation was spared. At the critical moment, the raised arm was arrested by a call from heaven, “Abraham, Abraham!” The patriarch turned quickly, and said, “Here am I.” And then the voice proceeded: “Lay not thine hand upon the lad, neither do anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me!” Oh! the solemn joy of that release—enhanced by the Divine acceptance of the intended obedience! And, still, there was a sacrifice. In another sense than Abraham had intimated, God ~~did~~ “provide for himself an offering.” On looking up, the patriarch perceived, at a short distance, a ram caught by the horns in a thicket: and he went and brought the animal to the altar, and with a rejoicing heart offered him up in the place of his son. After this, the angel’s voice was again heard, pronouncing rich blessings upon the venerable man who had thus worthily signalled his faith and his obedience: and the father and son felt that new and dearer ties had grown up between them, as they returned together to the waiting attendants, and hastened back to their home.







engraved by C. Frisbary

J. H. X. I. 6

engraved by C. Frisbary

*"He poured water into a basin, and began to wash the Disciples' feet"*

J. H. X. I. 6

J. H. X. I. 6

## CHRIST WASHING THE DISCIPLES' FEET.

MUTIANO.

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"Wash me, and make me thus thine own :

Wash me, and mine thou art :

Wash me, but not my feet alone,

My hands, my head, my heart." C. WESLEY.

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## JOHN XIII. 3—12.

At the last passover which Jesus ate with his disciples, the night before he suffered, there was, it appears, a discussion among them, as to which of them should be the greatest in that earthly kingdom, which they even then expected that their Master was about to establish. This is recorded in Luke xxii. 24. It is immediately after the words which he addressed to them on that occasion, as recorded in the ensuing verses, concluding with, "I am among you as he that serveth," that we must place the interesting and significant transaction related in John xiii. 3—12.

Jesus rose from the table, and, laying aside his upper garment, girded himself with a towel, poured water into a basin, and proceeded to wash the feet of his disciples. In doing this he undoubtedly assumed the garb and action of a servant; for, at entertainments, the servants of those days—and those, indeed, of the present day, in the East—appeared without the mantle, or outer garment, which would have only impeded their movements, and wore only the inner tunic, being girded with a towel; and it was their business to wait upon the guests, and especially to wash their feet. This washing of the feet was necessary not only as a refreshment, but for cleanliness, as they sat with their feet upon the beds, or cushioned benches, around the table. A man would of course wash his hands and face before he went to a feast; but his feet, however clean before he set out, would become dusty in passing through the streets, and hence the special necessity of washing the feet, rather than the hands or the face.

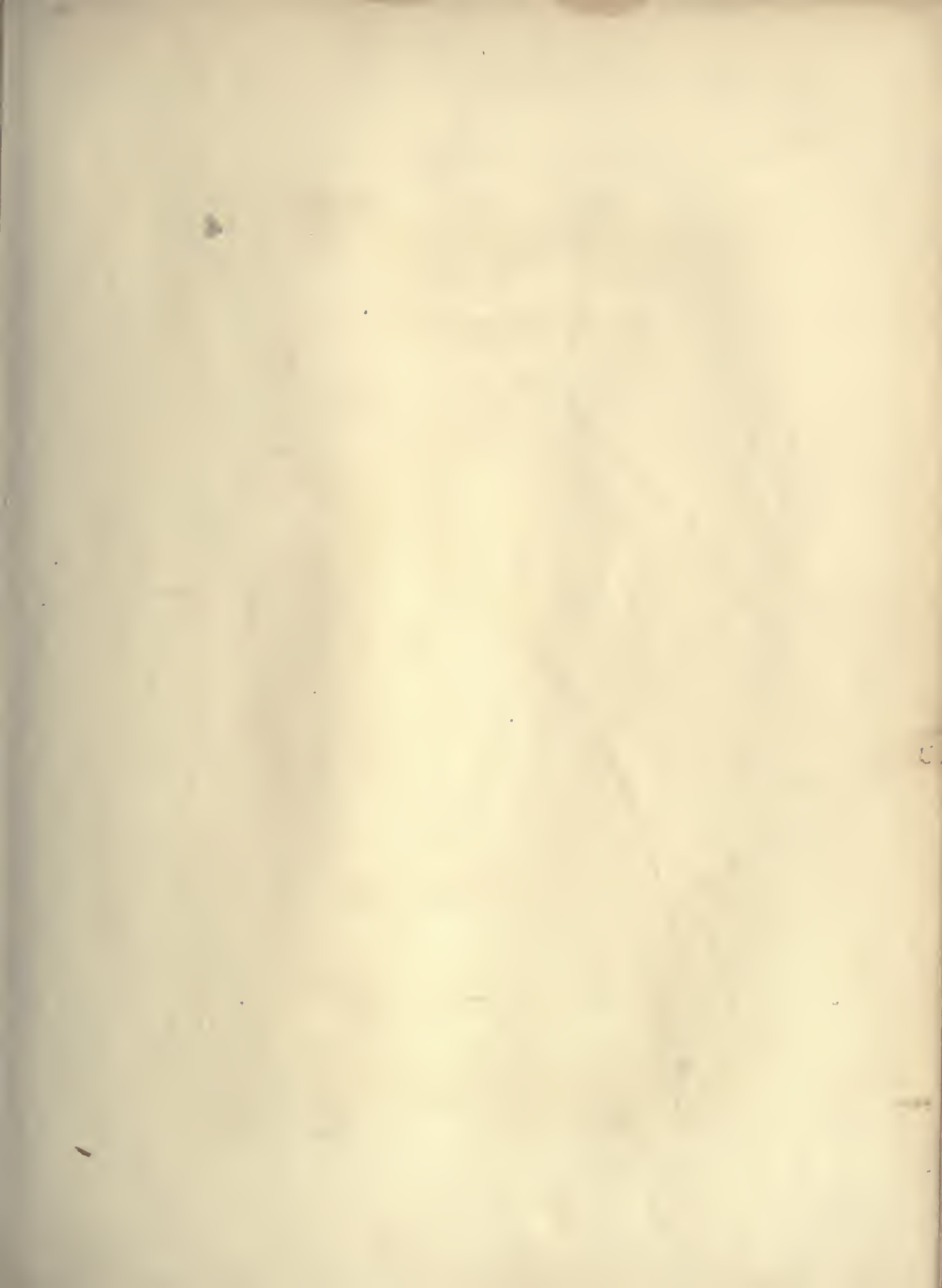
When Jesus, thus arrayed, came, in turn, to Peter, to wash his feet, that impulsive apostle was shocked at this marvellous and unexampled instance of condescension; and now feeling his own meanness, and then considering the dignity of Jesus, he could not consent to be washed by the hands of his Master. "Lord, dost thou wash *my* feet!" he exclaimed, with an emphasis which marked out his feeling better than the most eloquent oratory. But Jesus insisted on being suffered to wash his feet, assuring him



that the act was one of no idle or unmeaning ceremony; but one, the deep significance of which he would some day understand: "What I do, thou knowest not now; but thou shalt know hereafter."

After such an intimation, it was clearly Peter's duty to have submitted quietly to this proceeding, even though the full significance of it were not at present apparent to him. But, on the contrary, he became the more resolute in his refusal, thinking probably to magnify his reverence for his Lord, by the pertinacity of his refusal to permit an act that seemed to him so degrading. This frame of mind drew from even his indulgent Master the severe declaration—"If I wash thee not, thou hast no part with me," which clearly has no reference to his participation of eternal felicity, but to their present relation; as if he had said, "If I wash thee not, thou art no longer a friend or disciple of mine." This may seem harsh; but not under the circumstances, and seeing that the only intention was that of inducing Peter's compliance. It had that effect. Peter exclaimed, with earnest emotion, "Lord, not my feet only; but also my hands and my head:" exclusion from the society of his Master, seeming to him so great and incomprehensible an affliction, that, sooner than bear the idea of it, he became—with the usual impulsiveness of his character—more vehement in consenting than he had before been in refusing. The reply of Jesus checked this intemperance of emotion, "He that is washed, needeth not save to wash his feet, but is clean every whit." This answer is founded on the custom to which reference has been already made; and its full meaning may be conveyed by some such paraphrase as this:—"He that has already washed himself as he ought, before he came to this feast, needeth not now any further washing than of his feet; and is then altogether clean." This also involves an indirect stroke at the numerous ceremonial and unnecessary washings of the Jews, to which they attached vast importance; but which Jesus had, on more than one occasion, strongly censured. By a rapid transition to inward cleanness from evil thoughts and sinister intentions, Jesus added—"And ye are clean, but not all;" for he knew that there was one among them, whose feelings towards him were very different from those which Peter had exemplified. By this the conscience of Judas should have been touched; for he must have felt that his designs were not hid from his Master. But there are times when the conscience is seared as with a hot iron; and so it was with Judas then.

Christ then removed the basin and towel, resumed his mantle, and again took his seat at table; and, with an obvious reference to their previous discussion respecting pre-eminence, and to their cravings after honours and distinctions, he proceeded to explain and enforce his recent action:—"Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither is he that sent, greater than he that sent him. If ye know these things, happy are ye if ye do them." Truly, this was a most emphatic rebuke—rendered memorable by an action which those who witnessed it could never forget.







CHAPPEL OF THE HOLY SPIRIT  
*Chapelle du Saint-Esprit*

## THE CHURCH AT BETHLEHEM.

" Then at Bethleem I will begyn,  
And telle the pardon that is therein.  
There is a Chirche of our Lady,  
Where Crist was boron full sieurly :  
And the crache that he laie in."      OLD PILGRIM.

THE Convent of the Nativity at Bethlechem covers the spot where our Lord is believed to have been born. It is situated in the eastern part of the town, of which it is by far the most conspicuous edifice. It is an extensive and very substantial stone building; most irregular in style and arrangement, having been constructed part by part, at distant intervals of time, and when different tastes in building prevailed. The church represented in the present engraving, and probably some adjoining parts of the pile, were built by the Empress Helena. This church is really a fine structure, although now in a most neglected and somewhat ruinous condition. It is thirty-four paces long, and thirty broad, ornamented with forty-eight monolith columns of the Corinthian order, arranged in four rows of twelve columns each. The columns are about two feet and a half in diameter, by more than twenty feet in height. George Sandys says that in his time (1610) there were traces of gilding at the upper part of these pillars, which he declares were the most beautiful monolithic columns he ever saw. The walls were then lined nearly to the top with slabs of white marble: where not adorned, with beautiful mosaics, even then greatly defaced, and of which scarcely any traces now remain. Of these marble slabs and mosaics, Sandys says:—"It is both here reported, and recorded by history, that a sultan of Egypt, allured with their beautie, set certain masons aworke to take downe these tables, with intent to have transported them to his castle of Cairo; when a dreadfull serpent issued out of the wall, and brake in picces such as were removed; so that terrified therewith he desisted from his enterprise." The roof is of wood; and the naked rough frame-work that supports it has a bad effect, and is quite unworthy of the fine structure which it surmounts. This roof was possibly, as Dr. Olin conjectures, "a restoration, rendered necessary by some casualty, and made in days of adversity." Lamps are hung between the pillars, which, as well as the chandelier suspended from the roof, are kept always alight during the feasts of Christmas and Easter; at which times, and at some other high festivals, the church is alone in use; for ordinarily it serves for little more than a sort of entrance-hall, through which access is gained to the smaller churches and the apartments of the convent. This partial desertion of the church has been



occasioned by the squabbles of the Greeks, Armenians, and Latins, who formerly used it for divine service by turns: but the difficulties and dissensions which arose under this arrangement, led to the substitution of the present plan, which gives a separate chapel to each of the three sects. The Cave of the Nativity formerly lay under the altar of the great church: but the east end having been cut off by a wall built across, to form the chapels of the Greeks and Armenians, the cave lies under the former, although the descent to it is from the latter. This descent is by thirteen steps, which bring the pilgrim into a cave, gorgeously fitted up as a chapel, by whose rich ornaments the natural character of the place is entirely concealed. The ceiling is indeed the natural rock, but the sides are covered with silk, and the floor is paved with marble, while a splendid altar marks the place of the nativity, which is more precisely indicated by a star of silver and jasper, set into the marble floor, and bearing the inscription—*HIC DE VIRGINE MARIA JESUS CHRISTUS NATUS EST*. Within a few yards of this is the place, as it is called, of the “Presepio,” into which there is a further descent by a few low steps. It contains an alabaster trough or hollowed bed, made to represent and to replace the manger in which the infant Redeemer was laid—and not, as some travellers have hastily supposed, pretended to be the very same manger. This also is enclosed within a shrine hung with blue silk, and embroidered with silver. Both these, and the narrow passage adjoining to them, are lighted by a profusion of silver lamps kept always burning—offerings of various ages and nations.

Upon the disputed question, whether this cave be really the site of our Lord's nativity, we cannot here enter: but it is right to observe, that no argument against it can be derived from the fact of its being a cave, since caves are very commonly used as stables to this day in Palestine, and in other Eastern countries where caves abound. It has indeed been objected, that the stables of caravanserais are never caves: but there is no proof that the stable in which our Lord was born did belong to a caravanserai, but rather the contrary. It is said that Joseph and Mary took up their abode in a stable, because there was no room for them in the inn, or caravanscrai; which simply implies that as there was no room for them at the inn, where they might have expected accommodation, they took up their quarters in some quiet and probably unoccupied stable—which may very probably have been a cave. If the inn itself were too full to afford them accommodation, its stable would also have been too full of the cattle of those travellers who filled the inn, for them to have found shelter there.







Engraved by Salvatore Rosa

Lucas 15

Lucas 15

Engraved by W.

*"How many hired servants of my father's have bread enough and  
to spare, and I perish with hunger."*

Lucas 15: 7

## THE PRODIGAL SON.

SALVATOR ROSA.

He kneels amid the brutish herd,  
 But not in dumb despair,  
 For passion's holiest depths are stirred  
 And grief finds vent in prayer. BARTON.

## LUKE XV.

THE parable of the Prodigal Son is clothed with so many interesting details and circumstances—it touches upon so many points of common experience—it comes so closely home to the best affections and sympathies of our own bosoms—that there are few portions of Scripture, which once heard or read, fix themselves so deeply upon the memory and in the heart. This is the case with reference to its merely human interest as a story, even when the high spiritual meanings which constitute its “moral,” are overlooked. And it is with the story alone that we have any present concern.

A certain man had two sons. The younger of them, who wanted to launch forth into the pleasures of life, desired that his father would at once provide him with his proportion of the heritage. This proportion should, according to the Jewish law of inheritance, be one-third of all his father's substance: for the eldest son in any case inherited a double portion, which constituted his birth-right. The father consented: but we know not that any Jewish law or usage required him to do so—although there are Eastern countries in which the sons have a right to demand this of their fathers when they become of full age. It is possible that our Lord here assumes the custom of some neighbouring nation, which was well known to his auditors, and which they would readily understand. Nevertheless, although there was among the Jews no law to compel a father to do this, there was also none to prevent him if he thought proper to do it: and, under the Romans, it may have been done more frequently than in more ancient times. Abraham did something of the sort in his life-time, Gen. xxv. 6.

Although the demand originated with the younger son, the father thought it right to include the interest of the elder in the division; and, in fact, that which the younger did not now receive would of necessity devolve to the elder. What the father is represented as doing, seems to be, that he divided the patrimony, subject to the proviso that he should retain to himself the landed property, family, servants, and establishment, and that the elder son should remain at home and live on his father's substance. This appears to result from a comparison of verses 21 and 29.

The younger son seems not at first to have formed, or at least to have avowed, an intention of removing to a distant part of the country. But having received his patrimony, the restraints of his father's eye and of his native place became irksome to him,



and he gathered all his wealth together, and journeyed into a far country, where, among strangers, he might give way to his depraved inclinations without notice or control.

Well, the prodigal at length found himself far enough off, in a place where none cared enough for him to lament his fall, or to trouble him with counsel; and where he had no need to dread that the paternal rebuke, and the remonstrances of those who had loved him, should pursue him, and find him out.

Now, then, "he wasted his substance in riotous living;" the feast ran high, the wine-cup was full, the harlots smiled: all was gay, and all seemed happy. But this could not have lasted long, even had nothing occurred to hasten his ruin. But it was hastened by a great famine which arose in the land he had chosen for his home; and which speedily exhausted his means, by rendering not only the luxuries, but the necessities of life—even bread—costly and scarce. Then even "he began to be in want." Now he was able to take a true measure of his merry mates, who had gladly aided him to waste his substance, and who had been the partakers of his unholy joys; but who hid their faces from him when trouble came. They who truly loved him and cared for him, were not there to aid and cheer him. He had cast himself far away from their love and from their help.

He must therefore do something to earn his living. He hired himself to a citizen of that country, who, finding him fit for nothing else, employed him as a swine-herd, the humblest and most degrading employment known in that country. But still, he had bread?—No, the coarsest food that man can eat, was a sufficient reward for his humble service in a time of such terrible dearth. "The husks which the swine did eat," namely, the coarse fruits of the carob-tree—were his only food; and with this food of beasts he strove in vain to satisfy the cravings of his human appetite. Behold him now! "inferior to the vilest now become." He who a few weeks back was clad in purple and fine linen, and fared sumptuously every day, has become a poor destitute creature, by all forsaken: for of all the gay throng that once crowded his halls, there was not one to hand him a bit of bread.

Hitherto his heart had been hardened and unsubdued; but at length the softening influence fell—the moment of relenting and of mercy came at last. He awoke as from a long dream to the consciousness of his condition, accompanied with bitter and sweet thoughts of home and of his father's love. "How many hired servants of my father," he thought in himself, "have bread enough and to spare, while I perish with hunger." And then he paused; but the genial influence was at work within him, and beneath it the encasing iron melted away like ice from his heart, and the blinding films fell one by one from his eyes. He arose in renewed strength, like one aroused from sleep—he arose, once more a man, again a son—and girding up his loins for a long journey, said, in the true language of a penitent, "I will arise, and go unto my father, and say unto him, 'Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants.'"

What befel him in executing this intention, and what reception he met with on reaching the home he had forsaken, are circumstances which will engage our future attention.







The City of the Incas  
Peru, Nov. 2

## T H Y A T I R A.

" . . . The fond tribute oft Remembrance pays  
 To past renown and deeds of other days,  
 Pays to each vestige, that survives to prove  
 The pure religion of redeeming love." SHUTTLEWORTH.

THYATIRA is a city of Asia Minor, on the northern border of the ancient kingdom of Lydia, and about twenty-seven miles north-by-west from Sardis. It had been called in earlier times Pelopia, and was a Macedonian colony. The city flourished greatly through its manufactures and commerce, and was adorned with many fine buildings; but the inhabitants were noted even in Asia Minor for the looseness of their principles and conduct. It was celebrated for the art of dyeing. This is intimated in Acts xvi. 14; for Lydia, "whose heart the Lord opened," under the preaching of Paul at Philippi, and who hospitably entertained him and his party during the remainder of their stay in that city, was "a seller of purple," and it seems to be in explanation of this fact, that she is also described as being a native of Thyatira. An inscription still existing in honour of one Antonius Claudius Alphenus, by the corporation of dyers, supplies no uninteresting corroboration of the Scriptural intimation. It still maintains its reputation for this manufacture, and large quantities of scarlet cloth are weekly sent to Smyrna. Thyatira contained one of the seven principal Christian churches of Asia Minor, to which John was directed to address the Revelation. The special message to this church is contained in Rev. ii. 18—29. In this message the church is commended, on account of many of its members being most sincere professors of the Christian truth; but at the same time several of them are reproved for having suffered themselves to be seduced by a woman who represented herself as a prophetess, and whom the apostle calls "Jezebel," in allusion to the impious queen of Israel of that name, who introduced impure and idolatrous worship into that country. Some, however, suppose that the false teachers at Thyatira are collectively indicated under this designation.

The town still exists in considerable prosperity, under the name of Ak-Hissar, or White Castle. Although inferior to Pergamus, and infinitely so to Smyrna, it is in a greatly superior state to any of the other cities of the churches; and is still a large place, abounding with shops of every description. On approaching the city from the south, its appearance was that of a very long line of cypresses, poplars, and other trees, amidst which appear the minarets of several mosques, and the roofs of a few houses to



the right. On the left is a view of distant hills, the line of which is continued over the town; and at the right, adjoining the town, is a low hill, with two ruined wind-mills.

As is usual in the case of Oriental towns, the interior is far from sustaining the impression which the distant view leaves upon the mind. The streets are narrow and dirty; the houses are low and mean, many of them of mud or earth; and, excepting the governor's palace, there is scarcely a good house in the place. The khan, in which travellers take up their quarters, is, however, much superior to those which are generally met with in those parts. The houses are reckoned at 1,000 that pay taxes to government, besides about 300 small huts. About 350 of the houses belong to Greeks, and 25 or 30 to the Armenians; all the others are inhabited by Turks. The Turkish language is common to them all, and the Greeks write it in Greek letters, and the Armenians with their own characters. The Moslems have nine mosques, and the Greeks and Armenians have each one church. The Christians preserve the tradition of a very ancient church, so completely destroyed by the Turks that the very place where it stood is now unknown.

The town lies upon a branch of the river Caicus, and is abundantly supplied with the luxury of most excellent water. In illustration of the cemetery which occupies the foreground of our engraving, and whose grave-stones are formed of the shafts and mouldings of former buildings, we may quote the remark of Dr. Walsh, that Ak-Hissar is surrounded by cemeteries more numerous than those found near much larger cities. "Attracted, perhaps, by the odour of these charnel-houses, vultures abound here; instead of the cooing of doves, which marks Philadelphia, or the creaking of the stork's bill, which distinguishes Pergamus, the scream of this ravenous and unclean bird is the sound most frequently heard; flocks are constantly seen wheeling round in the air, or lighting by the road-side, covering the fields, and so tame as quite to disregard the approach of a passenger."

Thyatira has few ruins of any kind to illustrate its former condition, or take back the mind to ancient times. Even Dr. Smith, who was there 175 years since, could say—"Very few of the ancient buildings remain here. One we saw, which seems to have been a market-place, having six pillars sunk very low in the ground, about only four spans left above. We could not find any ruins of churches; and inquiring of the Turks about it, they told us there were several buildings of stone underground,—which we were apt to believe from what we had observed in other places, where, digging somewhat deep, they meet with strong foundations, that without all question have formerly supported great buildings."





*"And Noah builded an Altar unto the Lord"*

LE SACRIFICE DE NOÉ



## NOAH'S SACRIFICE.

POUSSIN.

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"Anon dry ground appears; and from his ark  
 The ancient sire descends with all his train;  
 Then with uplifted hands and eyes devout,  
 Grateful to Heaven, over his head beholds  
 A cloud, and in the cloud a bow  
 Conspicuous, with three listed colours gay,  
 Betokening peace from God, and covenant new." MILTON.

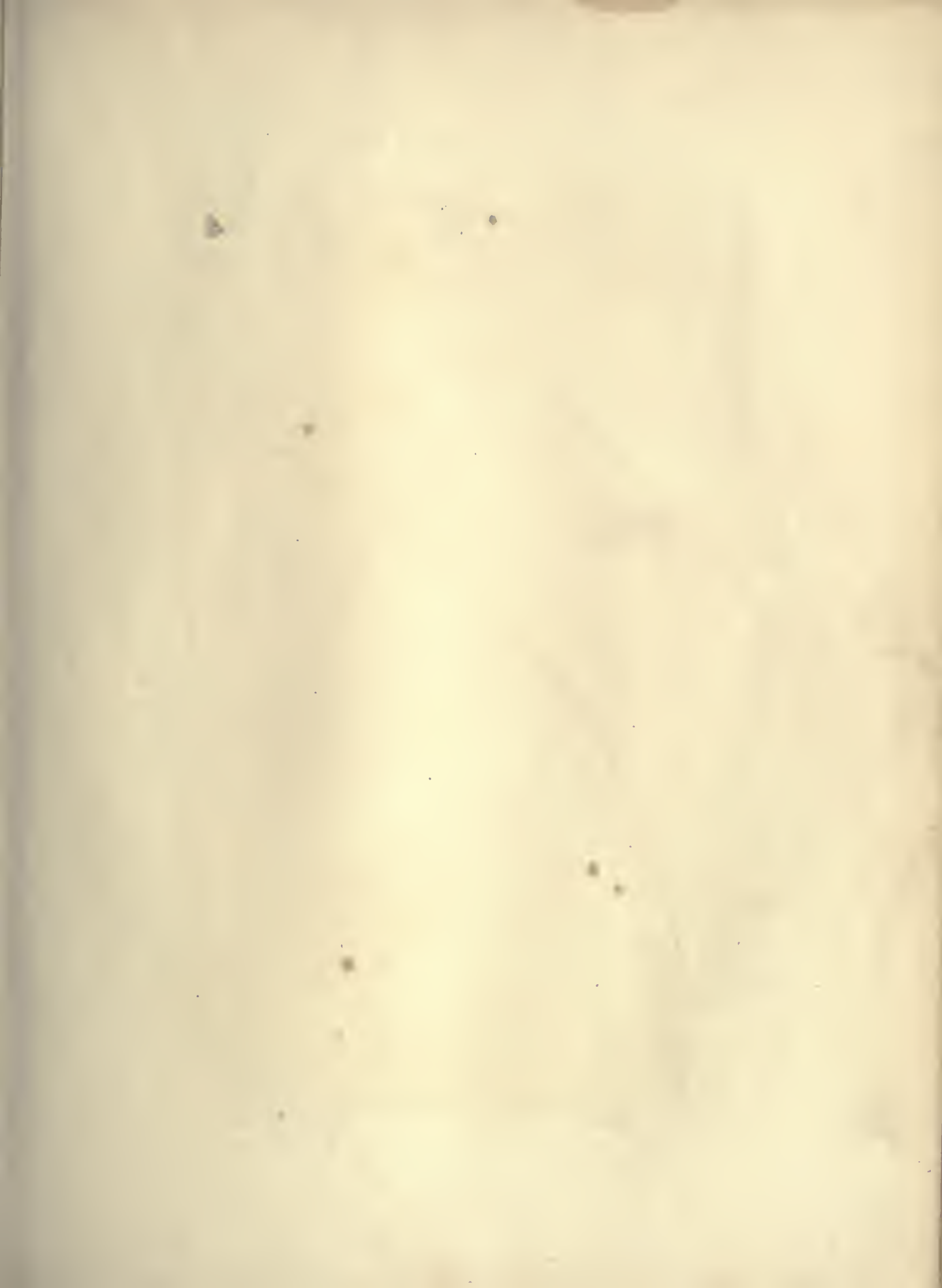
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## GENESIS XIII. 18-22.

To the second father of mankind, that was no doubt a joyful day, when he quitted the ark, in which he and his had been shut up for a whole year, in company with all that lived of the human race, of the beasts of the field, and the fowls of the air. And yet it was a sad day, too. It was indeed something to quit the world of waters, and tread once more the green and fertile earth, and to imbibe again the free air and the breath of flowers—but the earth was desolate before him and all around him. The cities of men, and they who had built them and dwelt in them, were all gone. The mightiest buildings had melted down in the deep waters; and the men, their labours and enjoyments, their loves and hates, their wars and festivals—all that had, not long ago, made the earth active with the stir of multitudes, had passed away, and the world lay still and silent before him. These things must have impressed a mind even less thoughtful and devout than that of Noah. How they affected him, is shown by his first recorded act after he came forth from the ark. This was, to build an altar unto the Lord; and thereon, by burnt offerings and sacrifices, show forth his joy at the great deliverance with which he had been favoured; his gratitude for his wondrous preservation in the midst of a dying world; and his hope that the Almighty, whom he had beheld so terrible in judgment, would continue to extend to him that protection, which the ruined state of the earth rendered more than ever necessary to him. And his offering was accepted. By a bold Hebraism, it is said that "the Lord smelled a sweet savour: and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth: neither will I again smite any more every thing

living, as I have done." Here and elsewhere in Scripture, the odour which ascends on high from the offering consumed upon the altar, the most subtilized and incorporeal part thereof, is described as forming the portion of the material offering which God, who is a spirit, receives, and which is accepted of him. And the Divine asseveration thereupon, seems to intimate that the sins and crimes of men had before been suffered so to change the state of the earth, that its nature had been materially altered and deranged; but that this strife between man and nature was now to close. The consequences of his vices should henceforth not be felt beyond himself; and consequently, as it is added, "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." This distinctly intimates that these seasons or circumstances had before occasionally ceased, or been deranged, in token of the Divine wrath. But this was to be so no more: and if so, those greatly err, who attribute to the sins of man the irregular and afflictive phenomena of the air and of the seasons. We reap the benefit of this high promise; for what a wretched and darksome world would this have become ere now, had the sins of man continued to be visited upon the earth; how little would now be left of that sunshine, and fruitfulness, and fresh verdure, and balmy air, which sometimes strike us as things too good for man, and remind us of sinless worlds and happier times!

The Lord said this "in his heart;" which implies that he did not, in terms, make it then known to Noah, although it was afterwards revealed to the inspired author of the sacred record. But the principle, that the earth should no more be made the instrument of man's punishment, was involved in the solemn promise which the Lord afterwards made with Noah, that there should never again be a flood of waters to destroy all flesh; and the rainbow in the clouds was made the appropriate sign and token of this high covenant between God and the earth.







PROSPERITY RIVER, N. W. of NEW YORK  
view from S. W. of the river, from the Hudson

## THE TOMB OF ABSALOM.

“ Much I love to stray,  
Famed city, 'mong thy ruins, whilst the day  
Closes around me, there to meditate  
On lofty names allied to thy high state.”      SALT.

IN the narrowest part of the valley of Jehoshaphat, on the east side of Jerusalem, a shelf or ledge of rock extends down from the east, and terminates in an almost perpendicular face just over the bed of the brook Kidron. In this ledge of rock are hewn two caverns with sculptured portals, one of which bears the name of the Tomb of Jehoshaphat, and the other that of the Cave of St. James; and two monuments shaped out of the live rock, one of which is called the Tomb or Pillar of Absalom, and the other, the Tomb of Zacharias. These are among the most remarkable objects in the environs of Jerusalem. The Pillar of Absalom, to which our present attention is confined, stands out between the two excavated sepulchres, near to the bridge over the Kidron. It is a square isolated block hewn out of the rocky ledge, so as to have an area or niche around it. The body of the tomb is about twenty-four feet square, and is ornamented on each side with two columns and two half-columns of the Ionic order, with pilasters at the corners. The architrave exhibits triglyphs and Doric ornaments. The elevation is eighteen or twenty feet to the top of the architrave, and so far it is wholly cut out of the rock; but the adjacent rock not having been sufficiently high to complete the design, the remainder is carried up with mason-work of large stones. This consists first of two square layers, of which the upper one is smaller than the lower; and then a small dome or cupola runs up into a low spire, which spreads out a little at the top, like an opening flower. The mason-work is about twenty feet high, giving to the whole fabric an elevation of about forty feet. There is a small excavated chamber in the body of the monument, into which a hole has been broken through one of the sides. This hole has existed for several centuries, and was probably at first made in search of treasure supposed to be hidden in the interior. The monument is described by competent judges, as a singular combination, in a Græco-Egyptian taste, some of the details of which are graceful and well executed. Those who have visited Petra, the capital of Idumæa, whose temples and tombs are hewn in or from the rock, have remarked that this and the other tombs of the valley, though far inferior, exhibit a



striking resemblance of style. They are perhaps of the same age, though some consider them more ancient. As they are not mentioned by Josephus, some think that they were not in existence before the destruction of Jerusalem by Titus, and thence conclude that they could not be earlier than the time of Hadrian, whose reign forms the earliest subsequent period at which such monuments could well have been executed. But too much stress must not be laid upon the silence of Josephus; for neither are the monuments noticed by the Crusaders, though they certainly existed in their time, for notices of them by pilgrims and travellers can be traced so far back as the fourth century. If one could believe that they belonged to the time of our Lord, and that his eyes often rested on them, they would be the most interesting objects in or near Jerusalem; not only on that account, but because they would be then the most perfect among the very few existing traces of the ancient city. And we are not precluded from cherishing that opinion; for although it is agreed on all hands, that they cannot be referred to a more ancient date than that in which the Jews obtained some acquaintance with the forms of Grecian architecture, they obtained that knowledge long enough before the time of Christ, to sanction the opinion that these structures were then in existence. Those who are content with so late a date, will probably ascribe them to Herod the Great, who expended large sums in improving and adorning Jerusalem; but these monuments seem to evince a less advanced knowledge of Grecian art than prevailed in the time of Herod. They are important, and must have been hewn from the rock ere the nation had ceased to be prosperous. So prominent a position, immediately opposite the temple, would hardly have remained unoccupied when the whole face of the surrounding valley was hewn into sepulchres.

The monument which has been particularly under our notice, is called Absalom's Tomb, from a notion that it was the "Pillar" which Absalom in his life-time set up in the King's Dale, to perpetuate his name, as mentioned in 2 Samuel xviii. 18. But there is obviously not the slightest ground for this conclusion. The first traveller who mentions it as such is Benjamin of Tudela, who visited Palestine in the twelfth century, when the holy city was in the possession of the Crusaders.







*"Be not faithless, but believing."*

L'INCREDULITE DE ST THOMAS

PAR M. DE LAUNAY A. 1801

## INCREDULITY OF THOMAS.

VANDERWERF.

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“ Oh ! if the iris of the skies  
 Transcends the painter's art,  
 How could he trace to human eyes  
 The rainbow of the heart ;  
 When joy, love, fear, repentance, shame,  
 Hope, faith, in quick succession came  
 Each claiming there a part ;—  
 Each mingling in the tears that flowed,  
 The words that breathed—My Lord ! my God ! ”     DALE.

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### JOHN XX. 24—29.

OF Saint Thomas our Scriptural information is very small. His call to the apostleship is not recorded ; and it is not even known to what quarter he belonged, although it is usually supposed that, like most of the other apostles, he was a native of Galilee. This paucity of information brings out in high relief the almost solitary incident concerning him, which the present engraving illustrates : so that probably a thought of Thomas rarely crosses the mind unconnected with a recollection of this circumstance. He may have said many impressive things, and he may have done many noble things, not recorded ; but the single recorded incident—of a character somewhat unfavourable—is that which alone constitutes his character and history to the general mind. The resulting impression is probably not, however, erroneous ; for there is one other incident in which the name of Thomas occurs, which, however slight, affords an indication of character perfectly in unison with that which the more detailed circumstance conveys.

In the eleventh chapter of John, we read that when our Lord expressed an intention of returning into Judea, in consequence of the death of Lazarus, although they had lately left that quarter to evade the wrath of the Jews, Thomas was firmly convinced that the journey would be fatal to his Master ; but, with that conviction upon his mind, uttered the memorable words, “ Let us also go, that we may die with him.” He was not able to realize that child-like trusting faith, which banishes all misgivings as soon as it can stay itself upon the Divine promise, and thus rise above the terrors which his human consciousness brought vividly before him : but he could resolve to confront them for his Master's sake, and to die, if need were, with him.

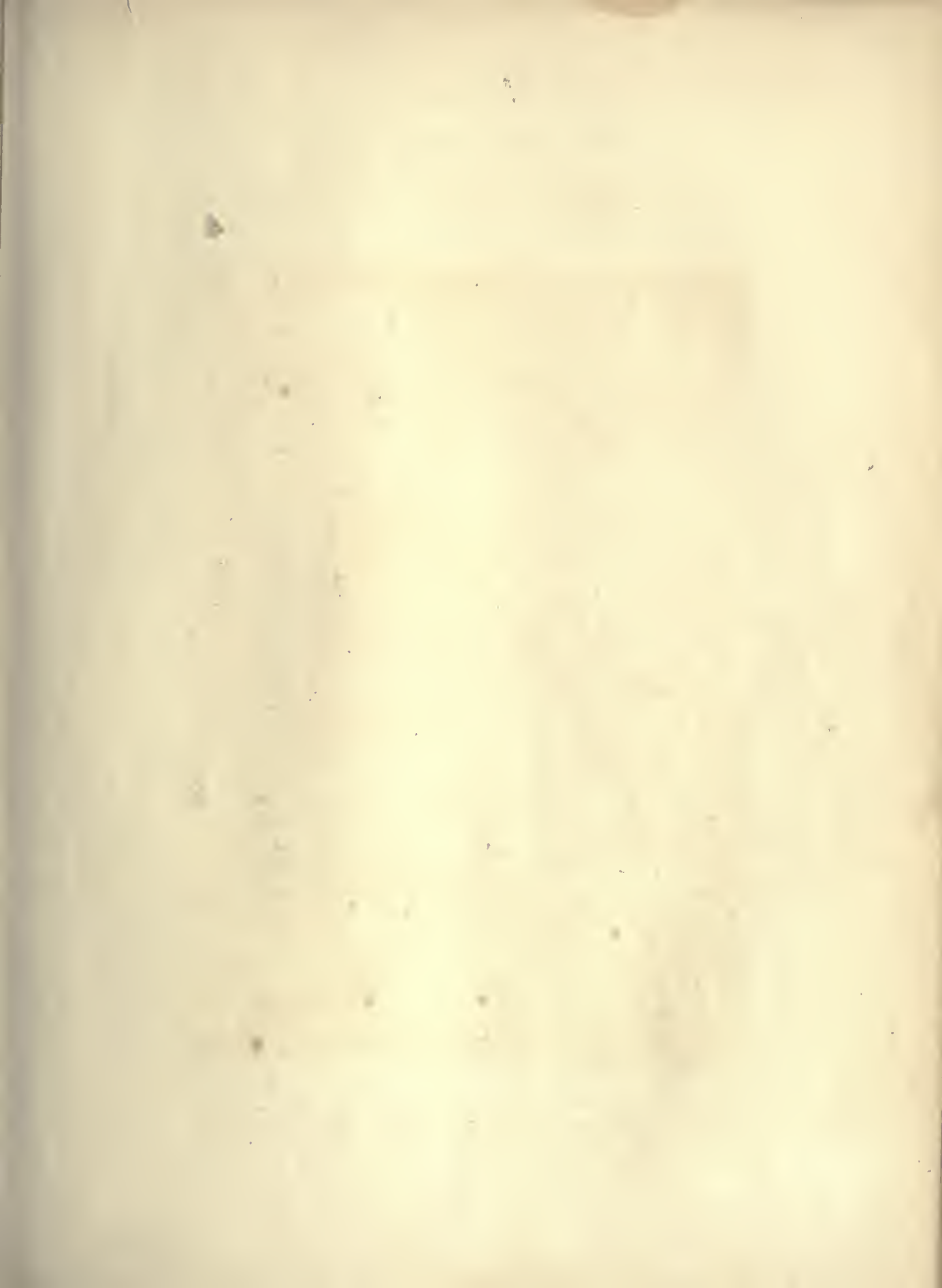
In the incident which more directly comes under our attention, reflection will discern the same hue of thought and feeling, and will recognize a natural and appropriate emanation of the same mind and heart.



After the death of his Lord, Thomas was probably, as the poet thinks, of all the apostles,

“ The heaviest in despair,  
In grief the wildest ;”

for he would, from the natural temper of his mind, be disposed to grasp at once all the impossibilities of hope, and, therefore, with the utmost intensity of conviction, to give up all for lost. He was not present when the Lord first manifested himself, after his resurrection, to the assembled apostles. When they, with exulting joy, informed him of the circumstance—the doubts and misgivings of his reflective understanding arose in strong force, and he did not hesitate to express them. His friends then, by way of proof, assured him that they had beheld the very marks of the Saviour's wounds: but he still felt it less difficult to believe that their senses had been under an illusion, than that the account they gave could be true. He therefore declared that he could not in such a matter trust to the evidence even of his own eyes, but must have the concurrent testimony of two of his senses, must put his hands into the very marks before he could believe a thing so strange and marvellous. Eight days after this, the disciples were again together, and Thomas was with them. Suddenly Jesus stood before them, the door being shut, and gave them his usual salutation, “Peace be unto you!” He then immediately turned to Thomas, whose deficient faith could not be hidden from Him to whom all things were known; but seeing that it arose more from natural temper than from perversity of spirit, he deigned to apply the proper correction and remedy. He said—“Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.” It is not said, nor is it probable, that Thomas accepted this invitation, or subjected the reality of his Lord's appearance to a test so unbecoming. He was overwhelmed by his beloved Master's appearance and words, and under the impulse of the strong sense of the supernatural and the spiritual, which was thus suddenly awakened within him,—and which was the more intense from being contrary to the natural bent of his mind,—he burst forth into the memorable exclamation, “My Lord, and my God!”—This cannot well mean anything else than, ‘Thou art my Lord and my God!’ involving a confession on the part of Thomas, that the Being who stood before him was indeed his Master, and not a phantom or illusion: and that he was now thoroughly convinced that he who had thus risen from the dead, and was thus cognizant of his words and thoughts, was really his Lord and God. That he himself understood the full purport of the words which then burst from his heart, may be doubted—for it was not until afterwards, and by the special teaching of the Holy Spirit, that the apostles generally realized adequate conceptions of Jesus as Lord and God. Jesus replied to this acknowledgment of the humbled apostle, in words of deep meaning, which involve not only a clear definition of the nature and power of faith, but a distinct intimation of the false tendency of heart, and deficient sense for things spiritual, whence all his doubts had sprung. “Thomas, because thou hast seen me, thou hast believed: blessed are they who have not seen me, and yet have believed.”





Engraved by W. B. Smith. 1844. 1844. 1844.

*"So Abram departed, and Lot went with him"*

DEPARTURE OF ABRAM

Gen. 12. 1-9.



## ABRAHAM AND LOT.

ZUCCARELLI.

"I see him, but thou canst not, with what faith  
 He leaves his gods, his friends, and native soil,  
 Ur of Chaldea, passing now the ford  
 To Haran: after him a cumb'rous train  
 Of herds and flocks, and num'rous servitude;  
 Not wandering poor, but trusting all his wealth  
 With God who called him, in a land unknown." MILTON.

## GENESIS XII. XIII.

THERE is something very remarkable, and in parts touching, in the Scripture history of the connection between Abraham and Lot. The latter was the nephew of the former, being the son of his deceased brother, Haran. This Haran was the eldest of Terah's sons; and, it is supposed, by another wife than the mother of Abraham, and that the latter was so much the junior as to render it probable that there was less difference in age between Abraham and his nephew, than the nature of their relationship might at the first view suggest. There are circumstances which render it probable, at least, that Sarah, Abraham's wife, was a daughter of Haran, and consequently a sister of Lot;\* and this two-fold relationship, together with perhaps some prospect of inheriting Abraham's property, in the absence of children, of which the patriarch had then none, nor the hope or promise of any, may sufficiently account for Lot's accompanying his uncle, when, at the Lord's command, he wandered forth from his own country to the land of Canaan.

Soon after their arrival in Palestine, Abraham received the first intimation from the Lord, that the blessing of a numerous posterity was destined for him; and if this was imparted to Lot, as it probably was, his expectations of an interest in Abraham's heritage must have received a very strong check. We are perhaps not much mistaken in considering, that this had something to do with that painful loosening of the ties between them, which we have soon after occasion to notice:

\* Against this view may be urged the declaration of Abraham himself—"She is my sister; the daughter of my father, but not the daughter of my mother." Gen. xx. 12. But the colloquial generalization of terms denoting relationship by the Hebrews, makes it easy to understand that he might call his brother's daughter a "sister," and his father's grandchild his "daughter." In general discourse, "daughter" might denote any female descendant, and "sister" any consanguineous relationship. The text, however, proves that if Sarah was the daughter of Haran, her father was, as we have supposed, the son of Terah by another wife than the mother of Abraham.

Lot, indeed, went down into the land of Egypt with his uncle; for the dearth which drove Abraham to that step, pressed equally upon him. Lot partook fully in the prosperity of his uncle; and after their return from Egypt, they became both so rich, with such ample flocks and herds, that the exigencies of pasturage and water rendered it difficult for them to keep together in one encampment. While they were comparatively poor, they could live together; but now their wealth constrained a separation. The quarrels of their respective shepherds for the right of water, brought this fact under the notice of Abraham and Lot; and the first recorded words of the former in the matter, seem to indicate that the latter had manifested a disposition to espouse the quarrel of his servants: "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen, for we be brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me. If thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." It is, perhaps, difficult for those not thoroughly acquainted with the habits of the earlier pastoral tribes, and the exigencies of the pastoral life, to assign the full value to this most disinterested and handsome offer of Abraham. The importance of the choice of water and pasturage to the possessor of flocks and herds, is great, beyond all calculation: yet here, he, whose possessions of this kind were the largest, and who, as chief, and uncle, and by every title of superiority, might claim the right of choice, surrenders it freely, out of pure friendliness and love of peace, to his nephew. There can be but one opinion,—that Lot is open to animadversion for the selfish eagerness with which he seized this more than generous proposal of Abraham, instead of waiving it, as became him, or suggesting some means by which the necessity for a separation might be avoided.

From the heights on which they stood when this noble offer was made, Lot, regardless of his own interest, cast a keen and careful eye around him. The vale of Siddim, which lay away to the south-east, offered a most inviting prospect in those days. It was well watered everywhere, which is alone a great advantage to the owner of cattle; and this, with the exuberant vegetation which resulted from it, and the fair cities interspersed, gave to the scene the aspect of a terrestrial paradise. Beholding this, Lot made choice of the vale of the Jordan for his pasture-ground, and soon after removed thither, with all his possessions. We are told that "he pitched his tent towards Sodom,"—or made the neighbourhood of that city his head-quarters,—not caring so much, probably, as Abraham would have done, for the depraved character of the inhabitants; for he could not be ignorant of the notorious fact that the men of the place "were sinners before the Lord exceedingly." He had soon full cause to repent this unhappy choice: and, as Bishop Hall well remarks, "they are worthy to be deceived, who value things as they seem."







Engraved by D. Hearst.

Job I. 21.

Job I. 21.

Engraved by R. Storer.

*"The Lord gave, and the Lord hath taken away"*

E. SAINT HOMME.

Job I. 21.

## THE DESOLATION OF JOB.

PICART.

" I will try  
What kind of metal in thine heart doth lie." HARVEY.

## JOB I. II.

JOB was a great pastoral chief, or emir, dwelling in "the land of Uz," which appears to have been comprised in that part of Arabia Petræa which the Edomites eventually occupied. He is generally supposed to have lived in or about the age of the Hebrew patriarchs. The book which bears his name, does indeed embody many beautiful descriptions, and interesting indications, of the same state of ideas and habits of life which the history of the patriarchs exhibits. But these are not the ideas and manners of any one age, but of a condition of life: and that condition of life has existed in every age, and it still subsists in the very country which was the scene of Job's trials.

Job was a very just and upright man: "one that feared God, and eschewed evil." And he had great riches, of the kind which still compose the wealth of the pastoral emirs in the East. He had seven thousand sheep, three thousand camels, five hundred yoke of oxen, and a great number of servants. Nor did his felicities end here; for he had seven dutiful sons, and three fair daughters: and all circumstances concurred to render him the most prosperous and the greatest man of the region in which he dwelt.

Thus he long flourished. But at length a change came—a terrible change. The enemy of men was permitted by the Most High to afflict him thus, that his trust and patience might be exalted by the ordeal through which they passed.

It was a day of high and happy festival in the family of Job: and all his sons and daughters met on that day in the house of their eldest brother, and were entertained there. Job remained at home; and we may conceive that on such a day his heart was unusually full of thankful emotions and happy thoughts. It is at such a time—when our hopes and joys are in their palmiest state—that the enemy comes down like a flood upon us, with some great and desolating reaction, some fearful shock—which only they whose trust is firm in God can stand unmoved. So it was now. It was on this day of joy that one of the servants, who had been engaged afar off in the labours of the field, appeared in frightened haste before his master, and announced that a predatory band had slain all his companions and driven off all the cattle, and that he alone had barely escaped with his life. This man had scarcely done speaking, when another hurried in from the pasture-ground, and made known that all the flocks and the men who kept them had been consumed by fire from heaven. Another followed, to tell that a body of fierce and warlike Chaldeans, divided into three bands, had seized all the camels, and destroyed the men who had them in charge. This one had scarcely finished his tale,



when another, still more horror-struck, rushed in with heavier tidings. The house in which the children of Job held their rejoicing festival, had been blown down by a fierce blast from the wilderness—and they were all dead—all buried in the ruins. All this while, Job had not said a word. And now the full force of the blow had fallen upon him—he had lost all. To have lost all his substance—to have suddenly fallen from the wealthiest man in the land to the poorest, from the greatest to the lowest and most undone—had alone been a dreadful matter. But he had not only lost all he possessed, but all he loved—all upon which he had been wont to pour forth his tenderest affections, and to cherish. Nothing was left him: and he stood lone and desolate indeed! But he bore the trial well. He said nothing rashly against God—he imputed no unkindness to him. He arose, and rent his mantle, and shaved his head. And then, as a mourner, he fell upon the ground, and worshipped God, saying:—"Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord!"

No proof of his faith and patience more triumphant than this was possible, nor can a more signal defeat of the adversary be imagined. But it is not readily or soon that in a conflict with a human soul, the arch-enemy of man gives up his ease as lost. He did not now. He ventured to suppose, that although Job had borne these terrible losses so worthily, he was still vulnerable in his own person, which had hitherto been spared. This he was allowed to try; but was enjoined not to touch the life of the Lord's servant. Forthwith the body of the mourner was smitten with grievous sores, which covered him from the crown of the head to the sole of the foot, rendering his person loathsome to himself and others, and so disfigured him that he could not be recognized by those who had known him best in other days.

His wife was, in this his great affliction, no comfort to him. She derided his trust in God, and urged him to give over this idle confidence, and look to death as his only release from trouble. Job answered: "Thou speakest as one of the foolish women speaketh. Shall we receive good at the hand of the Lord, and shall we not receive evil?"

The rumour of Job's great downfall and calamities went abroad, and men wondered at it. Three of his friends, Arabian emirs or sages, came to condole with him. As they drew near his place, they saw at some distance a figure which they knew to be Job, although all trace of his former appearance was lost. The desolation in which they saw him smote their hearts: they raised their voices and wept aloud, and rent their mantles, and sprinkled dust upon their heads. During seven days they engaged in no discussion with him, but watched in silence the tumults of his mighty grief. They revolved in their minds his altered state, and the mysteries of Providence. But when that time had passed, the flood-gates of speech were opened, and they engaged with the sufferer in that eloquent and beautiful discussion which forms the substance of the book of Job.

The end was happy. Job was healed of his disease: and the Lord blessed his latter end more than his beginning. His substance was twice as great as it had been once; and although the grave would not yield up his sons and daughters, others as good and as fair were given to him.







J. A. P. A. 1000 L. N. C. N. J. O. P. P. A.

*Jaffa, Linn. 1892*

## J A F F A.

“Then to port Jaaf when we came,  
 There was many a blythe mane;  
 And thanked God of his fair sonde  
 That brought vs safe into that lond.”      OLD PILGRIM.

JAFFA is the name of the town which now occupies the place of the ancient Joppa. The name is not a corruption of Joppa, but the latter is itself a Greek corruption or modification of the ancient Hebrew name Japho, which is nearly preserved in that which the place now bears. The Hebrew form of the name is exhibited by the Authorized Version of the Bible only in Joshua xix. 46; from which text we learn that the place existed when the Israelites invaded Palestine, and was on the border of the territory assigned to the tribe of Dan. It lay on the coast, towards the southern extremity of the plain of Sharon; and derived its name (*beauty*) from the beauty of its situation, upon a hill so called. It had a magnificent view towards the sea, while fertile and blooming plains extended to the north and south, and the back view rested upon the hills eastward, over which, for twenty-two miles, lay the road to Jerusalem. Till a safe harbour was formed by Herod the Great at Cæsarea, this place was the only sea-port in the possession of the Jews, and it was consequently of great importance to them, and they set much value upon it. It was here that the timber required by Solomon for his great works was, by his direction, disembarked by the Phœnicians, who had brought it along the coast from Lebanon. Foreign ships eventually repaired to the port, and it was the seat of all the Levantine traffic which the Jews carried on. Hence it was to this place that Jónah repaired, when he sought a ship to bear him away “from the presence of the Lord.” Under the Maccabees, the importance of Joppa as a seaport was still acknowledged, and often drew the high-priest Simon thither. The Jews, then and subsequently, were perhaps more connected with maritime affairs than is usually understood; and in the time of Pompey, we even hear of a race of Jewish pirates, by which the Levant was infested. In the time of Christ, the prosperity of Joppa had suffered somewhat, from the rise of Cæsarea: but it was still a flourishing place; for as Cæsarea was the seat of the Roman government, and was largely occupied by foreign settlers, the Jews still frequented Joppa, whenever they were not constrained by the course of trade and travel to visit Cæsarea. The Gospel was preached here early; and Peter was lodging in the outskirts of the town, with one Simon a tanner, when he beheld the vision which taught him to regard nothing which God had cleansed us “common or unclean.” This house was “by the sea-side,” as



tanners were not allowed by the Jews to carry on their trade within towns; and an old house is still pointed out to credulous pilgrims, as that in which the tanner entertained the apostle. Joppa was of great importance to the Crusaders, on account of its harbour; and it was taken by them from the Moslems, towards the end of the eleventh century. But they lost it again in 1188; and, finally, it fell, in 1517, with the rest of the country, into the hands of the Turks. In 1797, the place was taken by storm by the French army, under Napoleon, and sacked without mercy; and it was here that the name of that great soldier incurred a stain which can never be blotted out. The Turkish prisoners, to the number of five or six hundred, were, by his orders, taken out to the neighbouring sand-hills, and there slaughtered in cold blood.

From very early times even to our own day, Jaffa has been the usual landing-place of pilgrims going to Jerusalem, and it is hence mentioned in almost all the innumerable itineraries and books of travel in the Holy Land which have appeared in different languages. For some years past it has been comparatively little frequented by the travelling Europeans who write books; for they now usually go first to Egypt, and enter Palestine on the south; but it is still frequented by real pilgrims, for whose reception a *hospice*, in connection with the convent of St. Salvador in Jerusalem, is still kept up. The place still enjoys considerable trade with the neighbouring coast. It has a manufacture of soap, of which, and of the excellent fruits produced abundantly in the neighbourhood, especially water-melons, large quantities are exported.

The town is approached on the land-side through extensive and most productive gardens and orchards; and is, as the engraving shows, very picturesquely situated upon an eminence about one hundred and fifty feet above the sea. This eminence is crowned by a castle, which, with other strong public buildings, gives the place an appearance of greater importance than now belongs to it; for the houses are mean and comfortless, the streets dismal, and the whole aspect of the place rather that of a large village than a town. From the steepness of the site, many of the streets are connected by flights of steps, and in the external view the buildings seem to rise over each other. There are no ancient ruins at Joppa, nor can any be expected in a place so often desolated by war as this has been. The inhabitants are said to be about four thousand, of whom one-fourth are reckoned to be Christians, and sixty Jews; the rest of the people are Arabs and Turks.





Painted by Giovanni

Lucas 11. 40

Lucas 11. 40

Engraved by J. Smith

*"And the child grew and waxed strong in spirit"*

LA SAINTE FAMILLE

London: J. & J. Smith, 1780.



## THE HOLY FAMILY.

POUSSIN.

"There, swath'd in humblest poverty,  
 On Chastity's meek lap enshrin'd,  
 With breathless reverence waiting by,  
 When we our sovereign Master find;  
 Will not the long-forgotten glow  
 Of mingled joy and awe return,  
 When stars above, or flowers below,  
 First made our infant spirits burn."

KEBLE.

WE have now before us a "Holy-Family" of a very different character from that of Raffaele, which has been given at the beginning of this volume. The remarks which were there offered, with respect to such pictures in general, apply equally in the case now before us; and we have only now to call attention to some of the points of difference exemplified in the two paintings from which the engravings are taken. We make no comparison or remark regarding the artistical character of these works. Nicolas Poussin was a great painter, but he was not a Raffaele; and there is no need on his account, or on any other account, to discuss the verdict by which all the world has agreed to place the Holy Families of this painter at the head of their class, and the one to which we refer, at the head, or nearly at the head, of the large number that he produced.

There are two ways of handling this great subject—one under which the painter strives to spiritualize the characters to the utmost limit of his genius or his art; in which he tries to throw as much as possible, to him, of a divine character into the form of a human infant, and as much as he can of ideal heavenliness into the mother's countenance. The painting of Raffaele is of this class, and is indeed the most eminent example of it. In the other class, to which the picture now before us belongs, and of which Raffaele himself has left many examples, the artist does not attempt thus to idealize the subject, but, assuming our knowledge of the Divine character in Christ, is content to convey under the most engaging and impressive circumstances the reality of his human existence. The first aims to excite our admiration and reverence; the second is content to awaken our sympathy and love. The effect of this difference will be strongly felt on comparing the two engravings; and, speaking only of the moral sentiment evolved, we venture to think that many will still regard the present engraving with satisfaction, notwithstanding the assertion of Mr. Matthews, who, in his "Diary of an Invalid," insists that no other Madonnas can be endured after those of Raffaele have been seen. On the contrary, the benignity and placid attention with which the Virgin here listens to her aged husband, who appears to be reading to her the ancient prophecies concerning Christ, seems to us infinitely engaging and beautiful.

In the former piece, Joseph was absent, and we had instead of him the young Baptist, whose presence in such paintings we indicated as historically erroneous. Here the Baptist is away, and Joseph is introduced. And this is more correct, as Poussin, who paid unusual attention to historical verities, was probably well aware. The head—noble, but not too grand—which he has given to Joseph, is worthy of all admiration, and affords a most effective and interesting contrast with the amiable complacency of the Mother, and the perfect infantine beauty of the Divine Child.

But why is Joseph represented as so advanced in years? All the painters represent him as an elderly man, without any warrant from Scripture for so doing. This and many other points, embodied by the painters in their Holy Families, for which the reader can discover no authority in his Bible, are derived, directly or indirectly, from certain apocryphal Gospels, which profess to furnish full particulars respecting Joseph, Mary, and the early life of Jesus. The chief of these are the Gospel of the Infancy, (*Evangelium Infantiae*), and the Gospel of the Nativity of Mary, (*Evangelium de Nativitate Mariæ*)—fabrications of ancient date, the stories contained in which were incorporated in the Golden Legend, a work of the thirteenth century, which was translated into all the languages of Europe. It is from the Gospel of the Infancy, followed by Epiphanius, that the notion has been derived of Joseph's advanced age when he espoused the Virgin Mary. It is even said that he was above fourscore years old, and that he had six children by a former wife, and it is implied that these children of Joseph are those who, in Scripture, are called the "brethren" of Jesus. In fact, most of these fables, or conjectural traditions, so far as they refer to Joseph, have the manifest object of upholding the notion of the perpetual virginity of Mary, and of explaining away, or counteracting, the impressions contrary to that opinion which might be drawn from some of the Scriptural intimations. Having made Joseph so old, the concoctors of these "old wives' fables" felt that they had incumbered themselves with the necessity of providing a reason for his marriage with one so young as Mary must have been. They therefore tell us that the marriage was not exactly by choice, but by lot, and that the lot was determined by the blossoming of Joseph's rod alone, among those of others of the house of David who might claim her hand, or were bound to take her to wife. It is with reference to this that many of the painters of the Holy Family have placed a blossoming rod in the hand of Joseph. We produce these conceits merely to explain the course taken by the painters in handling this favourite subject. Apart from them, it is probable that Joseph was considerably older than Mary, although there is no reason to suppose him an old man when she became his wife. It would seem that he died long before her. The last mention of him is when our Lord was twelve years old, Luke ii. 42, 51; and there is no indication that he was alive when Jesus commenced his ministry. He was not at the marriage in Cana, nor does he appear in any other circumstance of our Saviour's ministry; and upon the cross Jesus recommended his mother to the care of John, who accordingly took her to his own house, and this could hardly have occurred had Joseph been then alive.







*"And Nathan said to David, 'Thou art the man.'"*

## NATHAN AND DAVID.

WEST.

"But when it comes indeed, thou wilt confess  
That misery alone and wretchedness  
Is all the fruit that springs from soul-forgetfulness." HARVEY.

## 2 SAMUEL XI. XII.

THE custom which we now find in the East of taking a short sleep in the heat of the day, prevailed in ancient times, being perhaps physically necessary, in warm climates, to persons who habitually rise with the first light of the morning. In such parts, if the weather is not then too intensely warm, the person who rises from this short sleep, will probably afterwards take a turn or two upon the flat roof of his house, to recover from his relaxation, before resuming the active duties of his condition in life. Thus was King David sauntering one afternoon, on the roof of his palace, when his attention was unhappily drawn to a woman whom he saw in the enclosed court of a not-distant house, which was overlooked by the spot on which he stood. He was struck by her extraordinary beauty, and was led to make inquiries about her; when he learned that her name was Bathsheba, and that she was the wife of Uriah, an officer of Canaanitish descent, who was then away with the army, which was at that time beyond the Jordan, laying siege to Rabbah, the capital city of the Ammonites. It is sad to tell that the king, usually so just and right-minded, was so overcome by the intoxication of his passions, that he availed himself of the husband's absence to corrupt the wife. Sins of so deep a dye usually, under God, work out their own punishment very soon: and in the present case, David was speedily awakened from his unholy joys, to the horrible consciousness that he had exposed the woman, for whose sake he had perilled his soul; to infamy, and even to a disgraceful death, unless means could be found to screen the results of their intimacy. The plan he thought of for this purpose was to order Joab, the general in command of the army, to send Uriah to Jerusalem, as a bearer of news to him from the seat of war. This was done: but the object of this contrivance was frustrated by the high sense of military duty which this faithful officer entertained. Instead of taking the opportunity of snatching a brief interval of home-enjoyments, he chose to consider that while the army was in the field he was still on actual military service, and could not in honour accept the relaxation to which he was thus temptingly invited. He therefore did not go near his own house, but, till he should be sent back, remained on duty with the officers of the guard at the palace. This object thus frustrated, the horrible thought crossed David's mind, that there was yet one way of saving Bathsheba

from public dishonour—by the murder of her husband. And how easy it would be to remove him, so that the fact would remain unknown and unsuspected, and every one would imagine that he had died by the chance of war! The temptation was too great for the virtue which had already been in this affair brought so low: and Uriah was sent back to the army, with a letter to his general, who was therein commanded to compass the death of the bearer, so as to give to that event the aspect of warlike misadventure. The daring spirit of Uriah made this task easy to the unscrupulous Joab; and although he could not be made to perish by the sword of the enemy without involving others in his fall, this consideration did not deter the captain of the host, for he knew that the death of Bathsheba's husband would be deemed cheaply purchased at the cost of a small disaster. Nor was he mistaken.

All seemed safe now. Uriah was dead; Bathsheba was no longer in danger; and none but the trusty Joab was cognizant of the deep crime by which the king's honour had been stained. David thought he might now safely enjoy the fruits of his wrongdoing, and after a decent interval of mourning, the widow was received into the palace, and was added to the number of his wives. What more was there to dread? Nothing, from man.—“But the thing that David had done displeased the Lord.”

In a day when all seemed prosperous and happy, and when David rejoiced in the birth of a son, whom Bathsheba had given to him, Nathan, the prophet of the Lord, came, and related to him the well-known parable of the rich man, who when he had to entertain a traveller, spared to take from his own flocks and herds, but slew instead the sole lamb of a poor man—a pet lamb—which “grew up together with him and his children, and did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.” David, regarding this as a real ease, and unconscious of its application to himself, felt and expressed the utmost abhorrence of this deed, and in his wrath he vowed that the man should surely die, and should also restore the value of the lamb fourfold—“because he did this thing, and because he had no pity.” Then the prophet, putting on all the solemnity of a commissioned messenger of God, pronounced the terrible words—“THOU ART THE MAN!” And beginning with the awful formula—“Thus saith the Lord,” he proceeded to denounce the wickedness of which he had been guilty, and finally to declare his doom—unheard-of dishonour to his own wives; and the sword in his house, embittering his days, and devouring all that were dearest to him.

The words of the prophet brought the consciousness of his deep guilt with overwhelming effect upon David's mind. “I have sinned against the Lord,” were the words he uttered. The prophet saw that they came from his heart; and he said, “The Lord also hath put away thy sin: thou shalt not die.” That is, he had, with a zeal beyond the law, pronounced the sentence of death upon himself, as the ease had been placed before him in the parable of the prophet. From this penalty he should be personally free; yet should he still be visited by signal and afflictive manifestations of the Divine displeasure—because the sin of one so highly favoured as David had been, might, if suffered to go unpunished, “give occasion for the enemies of the Lord to blaspheme.”







Painted by Rotent

Mark XIV-30

Marius X-706

Engraved by H. Robinson.

*Nevertheless, not what I will, but what thou wilt*

Mark XIV-3

A MARTIN DE VIE

THE END OF THE WORLD

## THE AGONY OF CHRIST.

## RETOUT.

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"To the still wrestlings of the lonely heart  
 He doth impart  
 The virtue of his midnight agony,  
 When none was nigh,  
 Save God and one good angel to assuage  
 The tempest's rage."

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KEBLE.

MATT. XXVI. 36—45. MARK XIV. 32—42. LUKE XXII. 39—46.

AFTER our Lord had taken the last paschal supper with his disciples, and had given utterance to the comforting discourse and impressive prayer which St. John has recorded in his Gospel, he left the city with them, and passed over the valley of the Kidron to his customary resort—the quiet garden of Gethsemane, at the foot of the Mount of Olives.

When they had entered the garden, our Lord desired his disciples to sit there, while he went farther to pray. Already the overshadowing horror was coming over his mind, and he wished to be alone in the terrible mental agony he had to undergo; but being at the same time desirous to have some of them as witnesses of his conflict, he took with him Peter, James, and John, in obedience to the law of Moses, which provided that by the mouth of two or three witnesses every matter should be established, Deut. xvii. 16. The same favoured three were those who had been the sole witnesses of his transfiguration, and of the resuscitation of the daughter of Jairus. To them he made known his anguish of soul in the words, "My soul is exceeding sorrowful even unto death;" and, at his request, they tarried to watch, while he withdrew about a stone's cast from them—so that he remained alone, yet within sight of the three apostles; under the pale light of the full moon; and within hearing, amid the stillness and repose of night. Thus alone, he cast himself upon the ground, as one in great affliction, and cried, "Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless, not as I will, but as thou wilt." He then arose, and went back to the three disciples, whom he found asleep. He awoke them, and said to Peter, "What, could ye not watch with me one hour?" These words indicate both surprise and regret at finding them thus sunk in sleep; but seeing that they were conscious of the impropriety of sleeping at such a time, but from weariness and grief wanted power to give effect to their wish of obeying his injunction, he added, compassionately, "The spirit indeed is willing, but the flesh is weak."



Jesus then went away the second time, and prayed, saying, "O my Father, if this cup may not pass away except I drink it, thy will be done." This shows that the terrible struggle was still going on—that the great sufferer had not yet obtained the relief he craved, and that his hope of obtaining it had become more faint, and the prospect before him more darkened. Neither did this second prayer bring down the relief he sought. He went back again to the three disciples, and found that they had relapsed into the sleep from which they had been so lately roused; "for their eyes were heavy, neither knew they what to answer him." He waked them the second time; but finding them confused, and in no condition to be profitably admonished, he again departed from them, and prayed, repeating the same words. This passing to and fro, returning to his disciples, and going again to repeat the same prayer, may be taken in evidence of the utmost anxiety and perturbation of mind. No relief was found for him in heaven when he prayed, and no comfort was obtained from men, when he returned to the friends he loved, and whom he had chosen out of the world. There was the hiding of his Father's face; the heavens seemed as brass, and his prayer appeared fruitless: the darkness thickened around him; and as it grew, the perplexity and anguish of his soul increased. His third prayer was therefore like a conflict with despair. "And being in an agony he prayed yet more earnestly, and his sweat was like great drops of blood falling down to the ground." The original may mean, and probably does mean, not that his perspiration was blood, or was mixed with blood, but that it stood upon, and fell to the ground, like blood, in large clammy drops. This is doubtless mentioned by the Evangelists, that we may the better understand the intensity of that anguish which could produce such a result, in the open air, and on a night so raw and cold, that soon afterwards we find the servants and officers kindling a fire in the palace of the high priest to warm themselves.

It was in that dread moment, when the agony of his mental conflict was at the highest, that an angel appeared suddenly from heaven, to comfort him with the Father's answer to his prayer, and strengthen him by the message which he delivered. What was the precise nature of that comfort which the angel was commissioned to administer, we are not told; but that it was consolatory and strengthening, we know from the effects; for it at once lighted up his mind, and dispersed his perplexities and fears. The dark cloud had now passed over; he saw with clearness his Father's will; and he arose from his last prayer, calm and resigned, and drank to the very dregs the cup which had been appointed for him.

It is confessedly difficult to understand the precise character of that struggle through which our Lord passed; neither is this the place to investigate its nature. But these things are recorded for our profit; and it is well for us to know that He who took upon him to deliver man, and in whom the Godhead dwelt, was yet indeed a true man, in all things like unto his brethren—subject like them to want, to sorrow, to temptation, to mental conflict, and even to the fear of death; for by this we are assured that in the high heaven, to which he has ascended, "We have not a high priest who cannot be touched with the feeling of our infirmities; but one who was in all points tempted like as we are, yet without sin." Heb. iv. 15.





TARRAGONA, CATALUNYA

*1840.*



## T A R S U S.

"Here, clothed in wealth, and long to glory known  
Cilicia's pride, a matchless city shone."

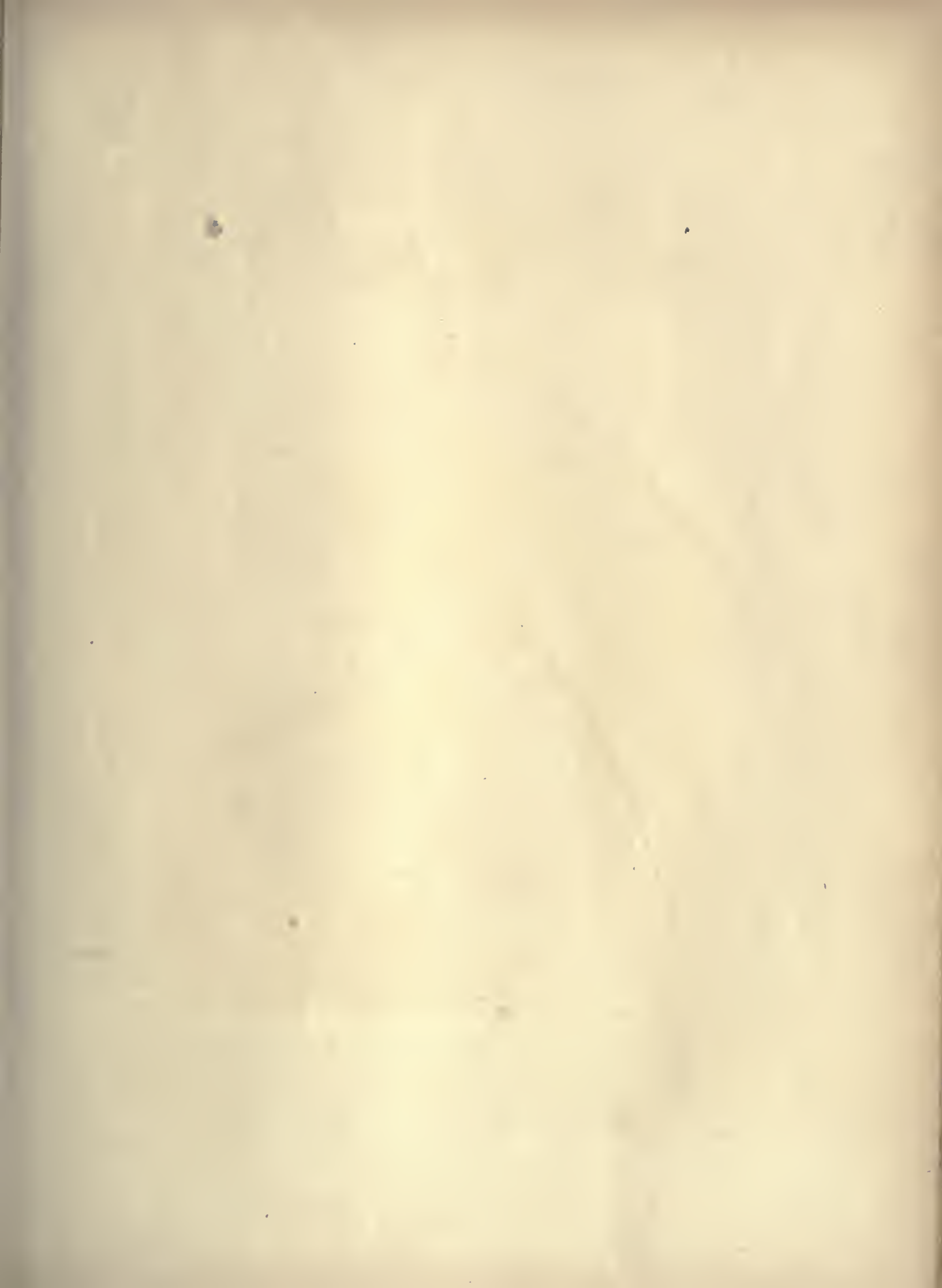
THE Scriptural interest of Tarsus lies in the fact that it was the birthplace and early residence of St. Paul. In his time it was a great city, the metropolis of Cilicia, one of the most important provinces into which Asia Minor was then divided; and it was celebrated as a seat of learning and philosophy, in respect of which it then ranked with Athens and Alexandria; and this may in some degree account for that acquaintance with Grecian literature which the Apostle of the Gentiles possessed, and which probably his early education at Tarsus had given to him.

Tarsus is situated in a fertile plain, through which flows the river Cydnus, which the Turks now call Karu Su, or "Black Water," on account of its depth. The origin of the town is doubtful, but its antiquity is undisputed. It was a place of consequence in the time of Alexander, by whom it was visited, and who nearly caught his death by bathing in the cold waters of the river. In a much later day, it was the place of the famous interview between Mark Antony and Cleopatra, of which our own poets have given us very beautiful descriptions. At that time it bore the name of Juliopolis, in honour of Julius Cæsar, who had spent some days at Tarsus during his expedition against Pharnaces. It was much favoured by Augustus also, as well as by Hadrian, and bore in succession the names of various imperial patrons. Although, in the time of Saint Paul, Tarsus recognized the supremacy of the Romans, yet it was what was called a free town, that is, it had the right of choosing its own magistrates, was not amenable to a Roman præses, and was governed by its own laws. These things did not, however, confer upon the inhabitants the privileges of Roman citizens, and when, therefore, Paul appeals to his prerogatives as a Roman, Acts xvi. 37, xxvii. 29, he could not have derived them from the rights of his native town, but his ancestors must have obtained them by purchase, or otherwise. Indeed, the officer who apprehended the apostle, had already learned that he was a native of Tarsus, when about to put him to the question by scourging, but did not then know that he was a Roman citizen, on hearing which he was afraid of being called to account for having bound him—Acts xxi. 39, xxii. 27.

The facts in the subsequent history of Tarsus are few. It was conquered by the Saracens, in the time of the khalif Harun er-Raschid; but, at the end of the twelfth and beginning of the thirteenth centuries, it composed part of the Armenian Christian kingdom of Leo II., who occasionally resided there. It was then a large city, surrounded by a double wall. Since the time of Bajazet II., it has been in the hands of the Turks, among whom it still bears its ancient name, under the somewhat disguised pronunciation of Tersoos.

In the time of Strabo, the Cydnus flowed through the heart of the city, but the present town, although it entirely occupies a portion of the ancient site, is a good half-hour's walk from the river, which may give some idea of its original dimensions. In Captain Beaufort's work on Karamania it is stated, that the officers of the Frederickstein were informed, that the ruins of a theatre, buried in rubbish and bushes, existed near the river, which, if it should prove correct, would corroborate Strabo's statement; but subsequent travellers have been unable to learn anything of this theatre. There is, however, no reason to doubt that the present town does not cover one-fourth of its former extent. But, although miserably decayed from its ancient state, Tarsus is still a place of some importance in comparison with other towns of the country, many of which were of equal or greater ancient renown, for its population is reckoned at about 30,000, all Moslems, with the exception of 200 Armenian families, and 100 Greeks. This is, however, the winter population; for during summer the Tureomans, who then form part of its Moslem inhabitants, remove with their families to the mountains, to avoid the pestilential heat of the place. Of this excessive heat, some notion may be formed, from the fact mentioned by Captains Irby and Mangles, that on the day of their arrival, in the month of October, the thermometer stood at 92° in the shade, and was never below 80° during the week of their stay. The buildings are for the most part constructed of hewn stone, furnished by more ancient edifices; and the flat-roofed houses are of mean appearance, seldom exceeding one story in height. There is a castle, said to have been built by Bajazet; and a portion of the city is surrounded by a wall, which may have been the work of Harun er-Raschid. Far beyond the limits of this wall, are traces of another wall, which probably belonged to the ancient city; and on an eminence to the south-west are ruins of a spacious circular edifice, possibly a gymnasium. There is also an ancient gateway, almost entire, near to which is a mound, apparently artificial, with a flat top, which commands an extensive view of the adjacent plain, and the course of the Cydnus. These, with a few fragments of friezes, columns, and Corinthian capitals, scattered about the town, are all the memorials of old times which Tarsus offers. Here are two public baths, several good-looking mosques, and a small church, some parts of which bear marks of antiquity. The local Christian tradition is, that it was the house of Paul's father, and in the adjoining burying-ground is a tree, which is devoutly believed to have been planted by the apostle!

Tarsus is now a place of some trade, its staple commodity being cotton, which the plain produces in large abundance. Its bazaars are well supplied, its khans seldom empty, and the inhabitants have a look of business not usual in those parts. The unaltered physical features of the scene are doubtless those best calculated to make an impression upon the minds of those who care for the place only for the sake of the memories which Saint Paul has connected with it. In the present town there is nothing to remind us of him; but here is the stream by which he sported in his boyhood, and these are the mountains which he climbed in his youth, and upon which his eyes rested every morning.







Designed by Antonio Zucchi.

Engraved by Antonio Zucchi.

Engraved by Antonio Zucchi.

Engraved by Alfred Heath.

*They "sold Joseph to the Ishmaelites for twenty pieces of silver."*

Genesis XXXV

## J O S E P H S O L D.

## ZUCCHI.

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"The unfathomed cave receives the trembling boy,  
 Jacob's best loved, and Rachel's earliest joy :  
 I see the living numbered with the dead—  
 I see the last light glimmering on his head ;  
 Each deep recess I hear—dark, distant, faint—  
 Sigh back his feeble moan, his piteous plaint.  
 Hush, thou lone suppliant ! Heaven hath marked thy cry,  
 And hope's bright gleams illumine the low'ring sky ;  
 For yonder, breaking from the cedar glade,  
 Moves the slow pomp of Ishmael's infant-trade."

GRANT.

## GENESIS XXXVII.

IN his youth Joseph was favoured with dreams, which seem to have been regarded by himself and his family as significant indications of the future ; and, being so understood, they could signify nothing more or less than that he was destined to attain an eminence in the world so great and high, that all his brethren should bow down to him, and humble themselves before him. The idea of this superiority in their younger brother, filled their hearts with disgust and enmity. They hated him for his dreams ; and it is not impossible that, in the buoyancy of his heart, the youth had exulted a little too much in the glorious distinctions which seemed to lie before him.

Jacob being doatingly fond of this intelligent and handsome son of his beloved Rachel, kept him still at home, when his elder sons went abroad to the pasture-grounds with their flocks. He may have known that they were not greatly pleased with Joseph's dreams ; but it is manifest that he had no suspicion of the depth of that malignity, or the intensity of that hatred, which lurked in their hearts. Therefore, after they had been some time away, he did not hesitate to send his beloved son to visit them, and to bring him back an account of their welfare and proceedings.

The youth had to travel fifty miles to the place where he expected to find them ; and when he came there, he found that they had removed to a place called Dothan, about fifteen miles farther off. After so long a journey, seemingly on foot, Joseph had a right to expect a decent, if not a kind, reception. But it was far otherwise. As he approached, they knew him by his "coat of many colours," the token of his father's love ; and they communicated the fact to one another by the sarcastic exclamation, "Behold, the dreamer cometh !" Their suppressed rancour rose fiercely in their hearts, and the horrid thought of putting an end to his dreams and prospects by destroying



him, was suggested by the opportunity to their minds. They could slay him, they thought, and cast him into some pit; and, as for their father, they could tell him that some beast of prey had devoured his beloved son. Reuben alone was shocked at this proposal, perhaps more on account of his father than of his brother; but, knowing that it would be useless to oppose himself singly to the general feeling, and might cost him his life without saving that of Joseph, he went warily to work in accomplishing his object, which was to preserve Joseph's life, and restore him eventually to his father. He pretended to agree with them as to putting Joseph out of the way; but he felt a scruple as to the shedding of a brother's blood, and he suggested that it would be better to cast him into some pit, and leave him there to perish. This was agreed to; and when Joseph came up, he was seized, and stripped of his coat of many colours, and shutting their ears to his entreaties, and heedless of the anguish of his soul, they cast him into one of the dry cisterns which were common in that region, and many of which still exist. Immediately after they had perpetrated this fearful crime, and while the cries of their unfortunate brother, whom they had left miserably to perish close by, were still ringing in their ears, they sat down to a repast, as if nothing unusual had happened.

While they were thus employed, they perceived in the distance an Arabian mercantile caravan of camels, laden with the precious drugs and spices of the countries east of the Jordan, which they were conveying to Egypt, where such commodities were greatly in demand. This suggested to Judah the thought that all the objects they had in view with respect to Joseph would be realized, with greater advantage to themselves, if they sold him for a slave to these Arabian merchants, instead of leaving him to perish in the cistern. The others much approved this suggestion; and Joseph was drawn up out of the pit, and offered to the Ishmaelites, who had by this time come up. As there was a great demand for intelligent and good-looking slaves in Egypt, the merchants readily listened to the proposal which the sons of Jacob made to them, and Joseph soon became their property for twenty pieces of silver. The youth was probably too much rejoiced in having escaped a horrible and slow death in the pit, and felt too much confidence in the good providence of God, to lament deeply, at that time, the new destinies which awaited him: yet it could not have been without a bitter pang that he left the land of his father's tents for a strange country—the joyous freedom of the pastoral camp for the restraints of civil life and an enslaved condition—and the tenderness of a father's love, for the service of a possibly exacting and stern master.

He was taken down to Egypt, and was there purchased, probably in the slave-market, by Potiphar, the chief captain of the royal guard.







*Singora, from the Harbour  
Area No.*

## S M Y R N A.

“ So on the mountain-brow, with fearful stroke,  
 When Heaven's dread lightnings rend the giant oak,  
 If from the shiver'd trunk, as time allows,  
 Some careful hand shall lop the blighted boughs,  
 Soon from each strengthen'd branch the eye perceives  
 Fresh buds arise and renovated leaves ;  
 Soon healthy shoots, where skilful art hath pruned,  
 Bursts with new vigour from each recent wound.” SHUTTLEWORTH.

SMYRNA was the seat of one of the seven churches of Asia mentioned in the Revelation ; and the Scriptural interest of the place is confined to the message which was sent by the glorified Saviour to “the angel (or minister) of the church of Smyrna,” through Saint John. Rev. i. 11 ; ii. 8—11. Smyrna was at that time a place of great importance. It is said to have been of Æolie origin, and to have taken its name from the wife of the leader of the colony by which it was founded. There is an ancient bust of an Amazon in the old castle, which antiquarians, after having perplexed themselves much about it, are disposed to regard as intended to represent the heroine from whom the city derived its name. At an early period the town fell into the hands of some Colophonian exiles, who received reinforcements from Ephesus ; and thus Smyrna, separating herself from the Æolian, became a member of the Ionian confederacy, of which she afterwards ranked as the chief. The original town was destroyed by the Lydians ; and after it had lain waste two hundred years, a new city of the same name, about two miles and a half from the site of the old, was founded by Antigonus, and completed by Lysimachus. Under the Romans it was esteemed the most beautiful of the Ionian cities, and was styled “the lovely, the crown of Ionia, the ornament of Asia.” The streets were beautifully laid out, well paved, and adorned with porticoes : and the city contained theatres, gymnasia, libraries, and a structure called the Homerium, consisting of a temple and portico dedicated to Homer, with a fine statue of that poet. In A. D. 177, the city was destroyed by an earthquake, but the emperor Marcus Aurelius caused it to be rebuilt in more than its former splendour. It again, however, suffered from earthquakes, and conflagrations ; and in the thirteenth century the whole of Smyrna, with the exception of the acropolis, was a mass of ruins. It was afterwards restored ; but during the long continuance of war between the Turks and the Greeks, the city was of no great importance : but when peace was re-established by the Ottoman conquest of the whole of the Greek empire, commerce began to flourish here ; and the town, which, as restored, had till then been almost confined within the walls of the present castle, on the top of Mount Pagus, gradually crept down the slope towards the sea, leaving behind it a naked space, where they now dig for old materials.



This will explain how it happens that the ruins of the ancient city—the Smyrna of Scripture, but not the *most* ancient Smyrna—are to be sought not down by the sea, where the present city stands ; but upon the mountains behind the town on the south. Upon the highest summit, as represented in the present engraving, stands an old dilapidated castle, which affords the most distinct indication of the former site. It is untenanted, the gates being kept locked ; but a few old guns are still mounted on the walls, and fired on special occasions. The lower part of some of the walls is solid, and bespeaks an early date ; but the great mass is more modern, and of inferior workmanship. On a well-preserved wall is a marble bust of an Amazon, supposed, as already mentioned, to represent the Smyrna from whom the city took its name. Near this are the remains of a mosque, and a reservoir of water. The view is extensive. On one side a fine open country, intersected by streams and bounded by hills ; on the other the gulf, covered with ships from every quarter of the globe, reposing in safety on its tranquil bosom. At some distance from the western gate of the castle is the stadium, of which the ground-plot only remains, it having been stripped of all its seats and marble decorations. On the north are ruins of the ancient theatre ; but so built up with Turkish houses as to make it difficult to define the outline accurately. In the same direction, but at a considerable distance, nine arches of an aqueduct are seen to span the river Meles ; and, still farther off, are fourteen arches, belonging to another aqueduct of larger dimensions and greater antiquity. Such are the remains of ancient Smyrna. The absence of what may be called portable ruins, is explained by the remark of the Rev. F. V. J. Arundell :—“ Few of the Ionian cities have furnished more relics of antiquity than Smyrna ; but the convenience of transporting them, with the number of investigators, have exhausted the mine ; it is therefore not at all wonderful, that of the stoas and temples, the very ruins have vanished, and it is now very difficult to determine the sites of any of the buildings, with the exception of the stadium, the theatre, and the temple of Jupiter Aercæus, which was within the acropolis.”

The river Meles, at the mouth of which the modern Smyrna is situated, is a pretty stream, running through the centre of a wide and rocky bed, and in the outskirts of the town passing under a bridge, called the Caravan Bridge, as represented in the engraving. It has a certain celebrity for its alleged connection with the birth of Homer ; for history or fable states that his mother Critheis named him Melesigenes, because she gave birth to him on the banks of the Meles. And it was on this ground that Smyrna at a very early period urged her claim to be regarded as the birth-place of the poet, in opposition to six other competitors who advanced equal pretensions to the honour.

There are less doubtful, and, to the Christian, far dearer memories connected with the place, as the scene of the martyrdom of Polycarp, the disciple of Saint John the Evangelist ; and, as some suppose, the very “angel,” or minister, “of the church in Smyrna,” to whom the Apocalyptic message was addressed. This martyrdom must have taken place in the theatre, already noticed : and the circumstances are in every way so remarkable and impressive, that we shall perhaps recur to them on another occasion.





*and with that one I was ever full*

*and with that one I was ever full*

*and with that one I was ever full*



## THE RAISING OF LAZARUS.

REMBRANDT.

---

"Come forth," he cries, "thou dead!"

O God! what means that strange and sudden sound,  
That murmurs from the tomb—that ghastly head  
With funeral fillets bound?

It is a living form—

The loved, the lost, the won—

Won from the grave's corruption and the worm. DALE.

---

## JOHN XI.

AT Bethany there was a family with which Jesus had much intercourse when he visited Jerusalem, and all the members of which were very dear to him. This family consisted of Lazarus and his two sisters, Mary and Martha. Our Lord was in the regions beyond Judea, near to the Jordan, to which he had retired about four months before, in consequence of the bitter enmity against him which had been manifested by the Jews on his last visit to the holy city, when he received a message from the sisters, saying, "Lord, he whom thou lovest is sick." They suggest nothing, they present no request; but this is enough to inform him that his friend was ill, not doubting that his affection would bring him to the succour of the man he loved. Jesus sent back by the messenger the answer, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." In one point this answer was intentionally obscure, for Lazarus did in fact die; and yet, as he was afterwards raised to life, he cannot be said to have died in the ordinary sense. It was the intention of Christ that the disease should take its course, in the death of Lazarus, before he interfered; and his words were calculated to keep some hope alive in the sisters, even when they should see their brother lying dead before them.

Instead of hastening to afford relief to his friend, Jesus remained two days at the place where he received the message; and then, being aware that Lazarus was dead, he said to his followers, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." From the difficulty of assigning any other interpretation, the disciples at first thought that he spoke of taking rest in sleep, and said, joyfully, "Lord, if he sleep, he shall do well." On which Jesus told them plainly that Lazarus was dead; and he added, "I am glad, for your sakes, that I was not there, to the intent that ye might believe." These few words explain the principle of his course of proceeding on this deeply-interesting occasion. It was, that his disciples, who were in a few months to become the depositaries of his doctrine, and the chief agents in its diffusion, should

have their faith—which was yet but weak—confirmed by a more signal exercise of the power which rested in him, than there would have been room for, had he been present before the death of Lazarus.

They returned into Judea; and as they drew near to Bethany, they were met by Martha, who had received the glad tidings of her Lord's approach, and hastened forth to him. She probably thought that he was ignorant of her brother's death, and had come to raise him from his sick bed. She told him with tears that Lazarus was already dead, and lamented that he had not been there to save him. Yet she expressed a vague hope that some comfort might accrue to the mourning family from his arrival. Jesus said to her, "Thy brother shall rise again." She answered that she knew her brother would rise again at the last day: and on this he reminded her, that it was He to whom the power belonged of raising all the dead to life at that great day; leaving her to infer, how easy it was, therefore, for him to raise her brother from the dead. He then desired her to fetch her sister Mary, who no sooner heard that the Lord was come, and had sent for her, than she—who had sat mourning in bitter grief, surrounded by the numerous friends who had come over from Jerusalem to comfort the bereaved family—rose up, and hastened forth to Him. The intimation had been made to her privately; and when the friends saw her go forth thus hastily, they followed, supposing she had gone to her brother's grave to weep there. But when she came to the place where Jesus stood, she cast herself at his feet, bathed in tears, and lamenting that he had been absent during the sickness of Lazarus. Jesus himself was deeply moved at the affliction which he witnessed. "He groaned in the spirit, and was troubled;" but restraining his feelings, he merely asked, "Where have ye laid him?" and, on being conducted to the spot, a fresh gush of human sympathy drew tears from him—"Jesus wept." The Jews present traced these tears to their source, and remarked one to another, "Behold how he loved him!" The grave was, as usual among Israelites of consideration, a cave, the mouth of which was closed by a large stone. Jesus directed the stone to be removed; but Martha, forgetful of the intimations she had received, and supposing that he only wished to look once more upon the corpse of his departed friend, said that Lazarus had been already four days in the grave, and that the corpse had, without doubt, by that time become offensive. Jesus answered, "Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God?" The stone was then removed, and offering a short prayer, he cried with a loud voice, "Lazarus, come forth." And the dead heard his voice. The bewildered soul hastened back to its corrupting tenement; and the revived corpse, in obedience to that mandate—which has no parallel but in the fiat, "Let there be light; and light was"—rose from his iron sleep, and from the entanglements of the tomb; and came forth, clad in the wrappings of the dead, and presenting an aspect in which the dark hues of death, and the amazements of the grave, were giving place to the tints of life, and to the consciousness of renewed existence. Jesus commanded the bandages which impeded the action of his limbs to be taken away; and it was then seen that he walked, and moved, not only in recovered life, but in restored health—free from all trace of disease or pain.







CONSTANTINOPLE, AS SEEN FROM THE DISTANCE

## A C R E.

" . . . . Acre's walls, in glory's page renown'd." CANNING.

THE town of Acre is only once mentioned in the Old Testament, and that is in Judges i. 31, where it bears the name of Accho, which is still preserved in the existing native name of Akka. In this case, as in many others in Palestine, conquerors and foreign possessors go on imposing in succession such names as they like upon particular towns, while the original name remains in use among the real natives, and outlives all those which it may have intermediately borne. The town and name already existed when the Israelites entered Palestine, and no satisfactory explanation of it is deducible from the Hebrew language; but its meaning may probably be traced in the Arabic word, *ak*, "sultry," which is exceedingly applicable to this place. In the Apocrypha, in the New Testament, and in Josephus, it appears rather often under the name of Ptolemais, which is derived from Ptolemy Lathyrus, by whom it was greatly improved. This name continued to be given to it till the time of the Crusades, when the influence of the original name, then still preserved among the natives, re-appears in the shape of Acon, and Aere; and eventually, from the occupation of the place by the knights of St. John of Jerusalem, it comes to us with its full modern historical title of St. Jean d'Acre.

The town occupies the north-western point of a spacious bay, known as the Bay of Aere, the opposite side of which is formed by Mount Carmel. The general form of that mountain-ridge, as seen from Aere, is shown in the engraving; but its verdure, its woods, and varieties of surface, are not visible at that distance. This bay is about two leagues deep, and it is about three in width, from Aere to the promontory of Carmel.

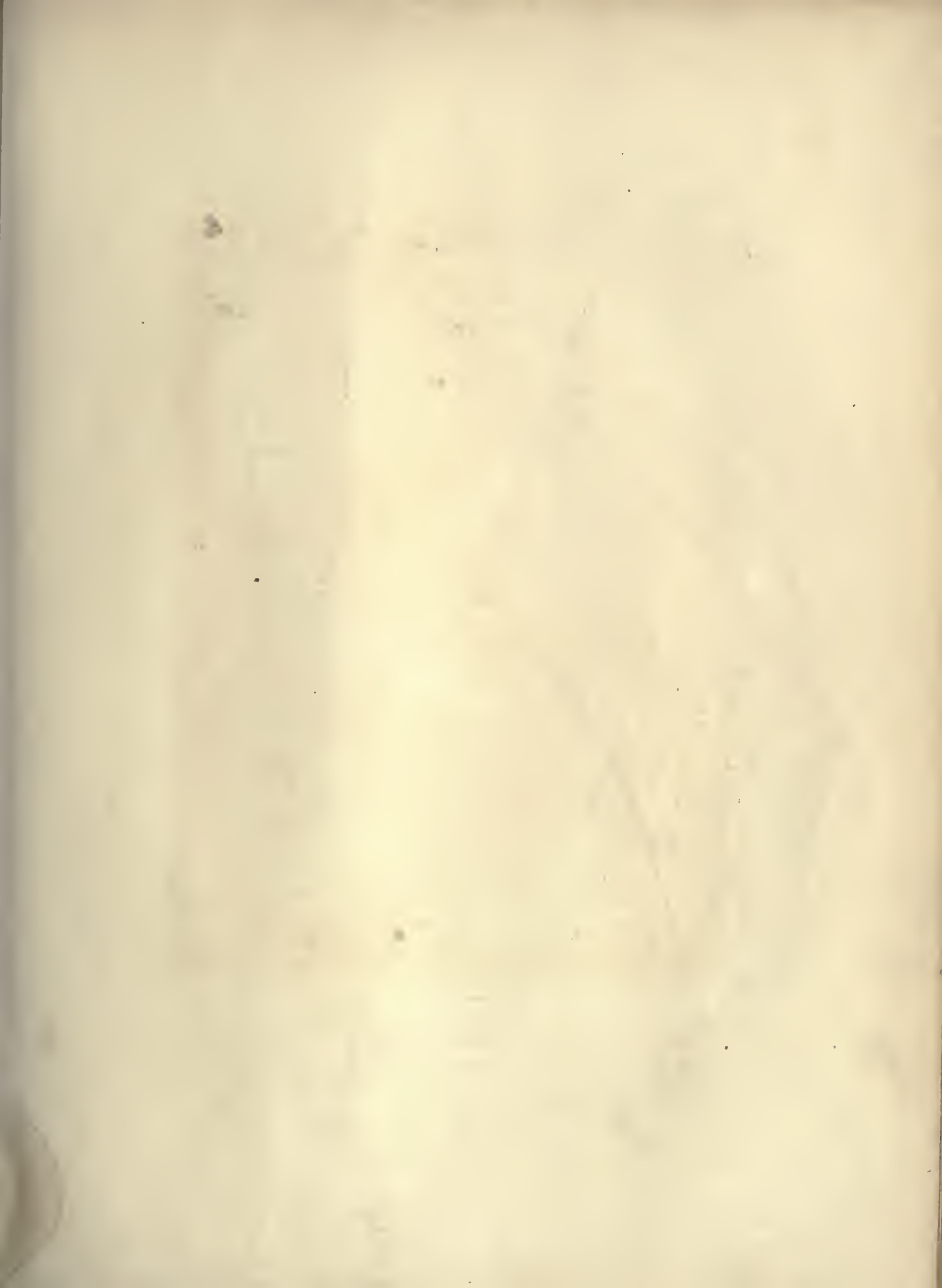
From the time of its improvement by Ptolemy Lathyrus, down to the expulsion of the knights of St. John, Aere was a place of great importance; and although in the hands of the Turks it declined greatly, it still remained a place of some consequence, as compared with other towns of Palestine, down to our own day, in which it has, from our own fleet, sustained a degree of ruin and overthrow, from which it is not likely soon, if ever, to recover. It subsisted chiefly, as being the most important stronghold of the country, and as the actual key to its military occupation and defence. Out of this circumstance the great facts of its history have arisen, and on this its prosperity has depended; and now that its once impregnable defences have been utterly wrecked, its restoration seems beyond the resources which the present government possesses in Syria, or is ever likely to command.

Aere has been so constantly visited by travellers during a long series of ages, that a comparison of their accounts would afford an interesting view of its condition at successive periods. We have no room for this; but may note a few points which



mark the history of its decline and fall, as shown in the aspects it has presented. Our countryman, Sandys, gives an interesting account of its appearance at the beginning of the seventeenth century. He correctly describes it as, "Seated on a level, in form of a triangular shield, on two sides washed with the sea, the third regarding the champaign." He adds:—"The carkasse shewes that the body hath been strong, double immured [walled], fortified with bulwarks and towers; to each wall a ditch lined with stone, and under those divers secret posternes. You would think by the ruins, that the city rather consisted wholly of divers conjoyning castles, than any way mixed with private dwellings; which witness a notable defence, and an unequal assault, or that the rage of the conquerors extended beyond conquest; the huge walls and arches turned topsie-turvey, and lying like rocks upon the foundation." He further informs us, that there were then in the town "not above two or three hundred inhabitants, who dwell here in the patcht-up ruins; only a new mosque they have, and a strong cane [khan] built where once was the arsenal for gallies—in which the Franke merchants securely dispose of themselves and their commodities." These, it seems, mostly brought ready money to Acre, with which they bought up the cotton produced abundantly in the adjoining country. Sandys also gives the curious fact, that the inhabitants were in the habit of housing their goats and sheep at night for fear of jackalls, "whereof an infinite number doe lurke in the obscure vaults and reedy marshes adjoining to the brooke; the brooke itself abounding in tortesses." A somewhat later traveller—a French missionary, named Eugene Roger, confirms this account; and states that the only objects worthy of note that remained were the palace of the grand master of the Hospitallers, and the church of St. Andrew. A strong castle had been lately built there by the famous emir, Fakhr-ed-Din, in despite of the sultan; and the same person had done something to improve the trade of the place. This traveller takes particular notice of the immense stone balls—many of them above a hundred-weight, which are here found in the ditches and among the ruins, and which were thrown into or against the town from machines, before the use of cannon. A crowd of travellers in the same century repeat nearly the same facts, with little addition: but one of them, a French priest, named Morison, dwells more than the others upon the ancient remains. These consisted of portions of the ancient defences, mentioned by Sandys, together with fragments of buildings, sacred and secular. He greatly admires the old metropolitan church of St. Andrew, and is eloquent in praise of that of St. John, the great beauty of which was attested by the pillars and vaulted roof, half of which then still existed. Another traveller, at the beginning of the eighteenth century, of the name of Nau, a French Jesuit, gives a very full account of Acre; but does not add much to the above facts, except as regards the spacious and strong vaults on which the houses are built—and which are probably among the most ancient remains of the place. Travellers have perplexed themselves in conjecturing the use for which they were destined; but our own experience in sultry eastern climates suggests the probability that they served as cool retreats to the inhabitants, during the intense heat of the summer days; for the plain of Acre is one of the warmest districts of Palestine.







Printed by J. Smith.

Vol. XX.

Page 11.

*"Jesus saith unto her, Touch me not"*

JESUS RESSUSCITE APOCARIT A MAR MAGD ELEINE

Vol. XX.

Fisher, John & Co. London & Paris.

## T O U C H M E N O T.

RAFFAELLE.

"Oh! joy to Mary first allow'd  
 When rous'd from weeping o'er his shroud,  
 By his own calm, soul-soothing tone,  
 Breathing her name, as still his own." KEBLE.

## JOHN XX. 11-18.

WHEN the holy women who loved Christ went early on the morning of the resurrection to visit the sepulchre in which he had been laid, Mary Magdalen was among them. She loved much, for much had been forgiven her: and the impulse of her feelings seems to have hurried her on before the others, as they approached the place which held the body of her crucified Lord. Finding the entrance no longer closed by the great stone which had been placed before it, but the stone removed and the entrance quite free, she hastened back to the city to acquaint Peter and John with this astounding fact, which led her to imagine that the body of Jesus had been stolen away. This drew them also to the sepulchre; and, although the fact is not stated, it is manifest from what afterwards took place, that Mary returned thither with them. After the two apostles had satisfied themselves, by actually entering the tomb, that the Lord's body was indeed not there, they returned bewildered to their homes. But Mary's deep affection detained her still in the garden; she remained before the sepulchre, hoping, even against hope, there to find some trace of him whom she had loved when living, and of completing the funeral rites which the approach of the Sabbath had, on the Friday evening, intercepted. And as she stood there, she wept. She would have wept, had she found the body; and she wept the more, that she found it not. That her Lord was dead—dead by a torturing and ignominious death, had been cause enough for tears; but there was now still added cause in the frustration of those last acts of reverential regard which the living like to render to the dead; in the privation of that last interview—that last look upon the dead, which ministers a mysterious satisfaction to those that loved them; and in the thought, so horrifying to an Eastern mind, that those who had removed the body of Jesus, might have done so with the design of subjecting his remains to ignominious treatment. When she thought of these things, she wept; and through the dimness of her tears she looked into the sepulchre. She disliked to enter; but hoped through the obscurity to discover some clue which might assist her conjectures or relieve her fears—or else to assure herself, once more, and yet again, that her Lord's body was indeed away. Nor did she look in vain: for she beheld two angels in white raiment sitting, "the one at the head, and the other at the feet,



where the body of Jesus had lain." They accosted her, "Woman, why weepest thou? whom seekest thou?" The natural impulse of astonishment at this supernatural appearance—if she then deemed it supernatural—was lost in that deep emotion under which she already laboured; and she answered, without any indication of surprise: "Because they have taken away my Lord, and I know not where they have laid him." Having said this, she turned from the sepulchre, either to leave the place, or because she heard footsteps close behind her. She saw a man: and it was Jesus himself—but she knew him not. This is not strange; for she thought him dead, his garments were different from those in which she had been wont to see him, her eyes were dimmed with grief, and it is not likely that she looked at him with any attention. She fancied it was the gardener: not, as some imagine, because he had assumed the garb and implements of a gardener, but because the gardener would be the most likely person to be found in that place, of which he had the charge. Supposing him the gardener, and seeing him so near the sepulchre, Mary naturally concluded that he must know where the body had been taken, and that probably he had himself assisted at its removal; and she therefore said: "Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away." This is beautifully natural. She does not say *whose* body she meant, but assumes that he already knew all about it; or that, seeing he was so close at hand, he must have heard what she had the moment before said to the angels. She says to the angels, "*They* have taken away my Lord"—and then to the supposed gardener—"If it be *thou* that hast taken him," &c. Touched by the proof of devotedness which her presence there, her tears, and her words, afforded—Jesus, to assist her recollection, called her by her name—"Mary!" At that familiar voice she started, and with a responsive "Rabboni!" or "Master!" she turned fully round (for she seems to have only inclined her head before), and cast herself at his feet, which she embraced with joy too great for words. There is nothing to show that this mark of her deep feeling and dutiful respect was displeasing to her Lord; but as she continued for some time in that posture, and seemed unable to make an end of testifying her profound reverence, her faithful attachment, her joyful greeting, her supreme delight—Jesus at length said to her gently, "Touch me not"—that is "Hold me no longer," or "Let me go:" reminding her also, that it was right her friends, his disciples, should be partakers of her joy, and intimating that she would have opportunities of seeing him again; for he had yet some time to remain on earth before he should ascend to his Father.

This interesting subject has been often painted; Christ is usually represented as a gardener, by a spade being placed in his hand. This gross impropriety—for such it really is—has been judiciously avoided by Raffaele, in the fine picture from which our engraving is taken, and which forms the altar-piece in the chapel of All-Souls' College, Oxford. Even this painting does not, however, assume the probably correct interpretation of the circumstances which we have given—but takes the idea, long since abandoned by critical interpreters of Scripture, that Jesus absolutely forbade Mary to touch his person—a prohibition not only unaccountable in itself, but inconsistent with subsequent circumstances.





Engraved by J. G. Smith

Mathew VIII

Mathew VIII

Engraved by J. G. Smith

*He arose and rebuked the Winds and the Sea*

Mathew VIII

... AND ...

... & ...



## CHRIST REBUKING THE WINDS.

REMBRANDT.

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“The men stood breathless in their dread,  
And baffled in their skill—  
But One was there, who rose, and said  
To the wild sea, ‘Be still!’

“And the wind ceased—it ceased—that word  
Passed through the glowing sky;  
The troubled billows knew their Lord,  
And sank beneath his eye.” HEMANS.

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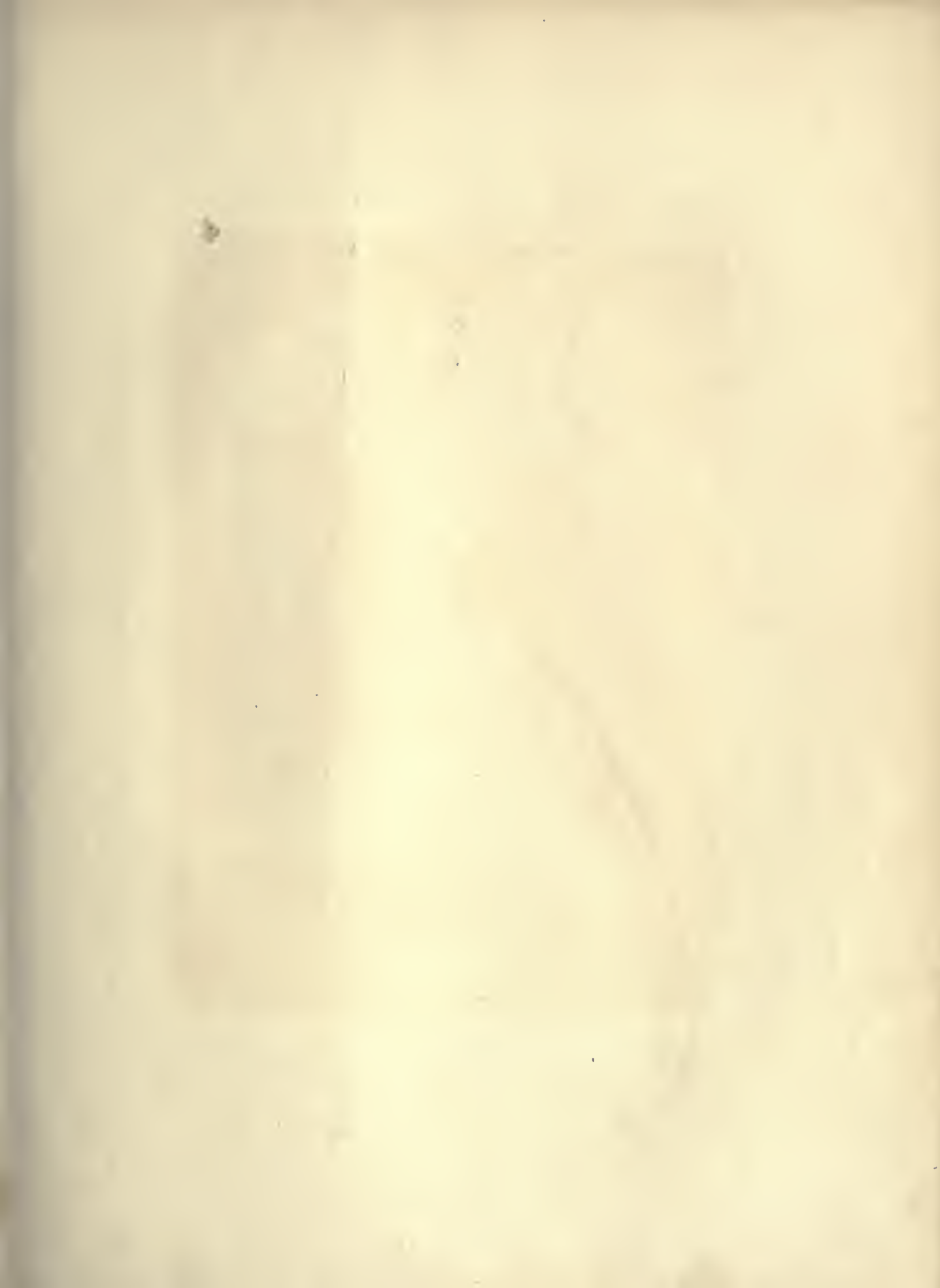
## MATTHEW VIII. 18—27.

DURING the latter part of our Lord's first tour through Galilee, he was surrounded by great multitudes wherever he appeared. Some came to hear the new and striking teachings of Him “who spake as one having authority, and not as the scribes;” others beset his ways, to be healed of the diseases with which they were afflicted, or to crave his aid for those who were dear to them; and many drew near to witness his miracles. This was so much the case when he was at and near Capernaum, by the Lake of Tiberias, that at length, when walking by that lake, oppressed by the continual concourse, and desirous of some repose, he desired his disciples to take boat, and accompany him to the comparatively lone country on the other side. Several of his disciples had been fishermen upon that lake; and he knew that some of the fishing-boats which lay there, drawn up upon the shore, belonged to them, out of which circumstances the suggestion to cross the lake naturally arose.

At sea, in the boat, Jesus was enabled at length to obtain some repose; and resting his head upon a pillow, he was soon asleep. Basins of water enclosed on all sides by mountains, as was the Lake of Tiberias, are subject to sudden and violent storms. Such a storm arose upon this lake, as the small vessel strove to make its way across the waters. But the mingled roar of the winds and waves awoke not the sleeping Saviour. The large waves dashed furiously against the boat, which was at times almost overwhelmed with the broken billows; but none of this could break that deep sleep into which sheer weariness had cast the Saviour of the world. His disciples, hardy and skilful as they were, and familiar as they were with that sea and with its storms, began

at length to despair of safety, and concluded to arouse their sleeping Master. It is not probable that they expected he would allay the storm; but it is more than probable they indulged some hope that He, whose signal miracles they had so lately witnessed, would, in some way or other, interpose to save their lives from destruction. They therefore awoke him, with the feeling that they had no hope left but in him, as is expressed by their words—"Lord, save us: we perish!" He answered, "Why are ye fearful, O ye of little faith?" Thus gently reproving them for supposing that they could perish while with him, even though he slept. Then he arose, and *rebuked* the winds and the sea, with the authority of one who felt that the elements would know his voice. And they knew it—they recognized the voice they had obeyed of old, and their terribleness in a moment calmed before him. The wind suddenly fell, the waves became quiet, and "there was a GREAT CALM." This was a new thing on earth; and it had an important influence in establishing the faith of the disciples. They had seen him heal all manner of sickness, and had beheld a vast multitude fed with a few small loaves: but this was, to their perceptions, something more awful, more magnificent—and they said one to another, "What manner of man is this, that even the winds and the sea obey him?"

The remarkable picture, by Rembrandt, from which the present engraving is taken, was painted in 1633, and is in the collection of Mr. Hope.







Engraved by J. Northcote F.R.S.

From the original in the possession of the Earl of Pembroke.

Printed by J. Smith in the Strand.

Published by W. Sturt at the Theatre Royal, Covent Garden.

*"He went and found his chance rest on the way."*

R. 10. 10.

Printed by J. Smith in the Strand.

## THE DISOBEDIENT PROPHET.

NORTHCOTE.

## 1 KINGS XIII.

It was a high day in Bethel—a great feast in presence of the calf-idol which Jeroboam had set up in that place. The king himself was there; and he stood before the altar to offer incense, when a stranger from Judah—a prophet sent on the dangerous errand of reproving iniquity in high places—stood forth, and, in the name of the Lord, proclaimed that a day should come, in which that altar should be ignominiously polluted, by the bones of worshippers and priests being burned thereon instead of incense, by a king of the house of David. At these words the wrath of the king was great; and in the excess of his passion, he put forth his hand to seize the intrusive prophet. But, lo, his limb stiffened in the act, and he was unable either to accomplish his object, or to draw back his arm again. This cooled him at once; and made him a suppliant to the man he was willing to have slain. The prophet was not obdurate: and at his intercession the stricken limb became supple, and recovered its wonted vigour. Although unmindful of the Great Author of this miracle, the king felt grateful to the instrument; and he invited the prophet to refresh himself at his house, and promised to dismiss him with royal gifts. He was probably not unconscious that this reciprocation of attentions between him and the prophet, might help to weaken the impression, adverse to his designs, which these transactions had produced upon the minds of the people. But the prophet had been prepared for this: and to preclude him from compromising the effect his mission was intended to produce, he had been strictly enjoined not to eat bread or drink water in that unholy place, but to return with all speed to his own country by the way that he came. This he plainly declared to the king, and took his departure.

Among the witnesses of these circumstances were two men, who, on their return home, spoke of what they had seen to their father, who is described as “an old prophet in Bethel.” What an old prophet, or any prophet, had to do in Bethel—how, being there, it was needful that a prophet should be sent all the way from Judah, to protest against the abominations of the place—and how it is that his sons are found to sanction by their presence an idolatrous feast—are questions which it might seem difficult to answer, did we not remember Balaam, and were we not assured that in the great day of account the gates of heaven shall be closed against many who have prophesied in the Lord’s name, and in his name cast out devils, and in his name done many wonderful works. Matt. vii. 22, 23.

This old man listened with attention to the report which his sons brought—and he then directed them to saddle his ass; and he hastened forth upon the road which the prophet from Judah had taken. He found him seated under a tree by the way-side, tired, and probably in much need of that food which he had been forbidden to receive.



The old prophet invited him to return and take some refreshment beneath his roof: on which the other made known to him the interdiction under which he had been placed. Finding that he could not accomplish his object by other means, the guileful old man had the hardihood to feign a counter message from the Lord. "I am a prophet," he said, "as thou art, and an angel spake to me by the word of the Lord, saying, 'Bring him back with thee into thine house, that he may eat bread and drink water.'" This argument prevailed with the man who had withstood the violence and the solicitations of Jeroboam; and the two prophets returned together to the city, and they sat down together at the table which had been spread with refreshing food in the old prophet's house. That person had pretended a Divine message; and he now received one in earnest. An overpowering impulse from on high came upon him, and he was constrained to pronounce the awful doom of the man he had beguiled: "Forasmuch as thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee, but earnest back and hast eaten bread and drank water in the place of which the Lord did say unto thee, Eat no bread and drink no water therein; thy ease shall not come unto the sepulchre of thy fathers." Probably the old prophet had not expected any such result as this from the success of his manoeuvre, which had other objects than the destruction of the stranger; and there is no reason to doubt that the words put into his mouth were reluctantly, if not remorsefully, delivered. But he had no choice. The doom was passed; but it does not appear that either of them contemplated its immediate accomplishment.

But the prophet of Judah had not long departed ere strange tidings were brought into the city, by men who had come along the road which he had taken. They had seen the unhappy seer lying dead by the way-side, destroyed by a lion, which stood quietly by without attempting to mangle the body, or to injure the ass, which remained by the corpse of its master. All these things were marvellous. The instincts of these animals were controlled to mark out the end of the prophet's punishment—which was to vindicate the honour of the message, which had been compromised by the notorious transgression of the messenger: for as he had done what he had publicly declared himself forbidden to do—a most signal punishment for this was needful to establish the credit of the message he had before delivered. When the old prophet heard of this, he once more saddled his ass, and set forth on the road he had lately traversed. Some time had now passed, but the ass and the lion still stood near the body; and the latter offered no obstacle to the removal of its prey, when the old man lifted up the corpse of his victim, and placed it upon the ass, to bear it back to the city. Thus it came to pass, that the disobedient prophet was buried in a strange place, far away from his paternal sepulchres; but he was not entombed with shorn or diminished rites: and the old prophet, foreseeing that all the prophet of Judah had foretold would surely be accomplished in due season, enjoined his sons: "Bury me in the sepulchre where the man of God is buried, and lay my bones beside his bones." This was probably not only out of sympathy with one for whom he had mourned, crying, "Alas, my brother!" but in order to protect his own remains, by this association, from the disgrace which the other prophet had denounced. See 2 Kings xxiii. 16—18.







## N A H R - E L - K E L B.

Such the glad waters that do hasten down  
From the cold region of the upper snows.

THE streams which descend from Lebanon, and water the valleys of Phœnicia, are many in number, but, with few exceptions, are small in size. One of the most noted of these streams is the Nahr-el-Kelb, or Dog River, which was known among the ancients by the corresponding name of Lycus. This stream has its source on the western slope of the upper Lebanon, and advances to the sea about six miles to the north-east of Beirut. The stream is not, that we recollect, directly named in Scripture; but it must have been well known to the Jews, and is included under those general or descriptive references to the streams of Lebanon, of which there are many in their poetical books. Along its channel also was doubtless brought some portion of the timber which the Phœnicians hewed in the mountains for Solomon, and which they brought down to the coast, and there made up into floats, which they conducted along the shore to Joppa. The river is said to have been formerly navigable, and is perhaps still so at the season of flood, but the stream is very rapid. It was alleged to derive its name from an idol in the form of a dog, or wolf, which was worshipped, and was said to have pronounced oracles at this place. Maundrell says that this image was pretended to be shown to travellers in his day, "lying in the sea, with its heels upward; I mean the body of it, for the oracular head is reported to have been broken off and carried to Venice, where, if fame be true, it may be seen to this day."

Our present engraving represents the view of the mouth of the river, as approached from the south. It will enable the reader to understand Maundrell's description of it, as "issuing into the sea from between two mountains excessively steep and high, and so rocky, that they seem to consist each of an entire stone." In fact, the stream flows beautifully through a deep chasm in the mountains, the banks being planted with mulberry-trees and vines. It is seen that the promontories on each side come down close to the shore; and the common road winds round the side of the southern one by a way, about two yards wide, cut with great labour in the solid rock. This was the work of the Emperor Antoninus, according to an inscription which still exists upon the natural rock. This road turns up the valley to the bridge, which is about a bow-shot from the sea. But there is another and more ancient road, less explored by travellers, leading directly across the neck of the promontory to the same point. In *this* way, or pass, is a very remarkable monument, sculptured on the face of the rock, exhibiting the figure of an ancient Persian, with arrow-headed characters; and close by, a tablet or



shield, exhibiting hieroglyphic inscriptions, in which travellers, learned in Egyptian lore, have recognized the same combination of characters with one to be seen on the obelisk of Luxor. Sir William Gell supposed that it had been placed there by Sesostris, to commemorate his conquest of Syria; and although this conjecture has not been positively verified, it is rendered probable by the fact, mentioned by Herodotus, that this monarch, whenever opposed by a people who proved themselves brave, and discovered an ardour for liberty, erected tablets (*stelæ*) in their country, on which he inscribed his name, and that of his nation, and how he had conquered them by the force of his arms; but where he met with little or no opposition, upon similar tablets which he erected, was added a symbol emblematic of their pusillanimity. Of the Persian characters we are not aware that any equally satisfactory account has been obtained; but it has doubtless some connection with the conquests of the ancient Persians in this region; and the human figure is similar to some of those which are seen in the sculptures of Persepolis. We mention this matter the rather, as very many travellers have passed this way quite unaware of the interesting monument which the upper road contains.

The bridge is a neat structure, erected by the celebrated emir, Fakr ed-Deen, (usually written Faecardine, by old travellers,) as we learn from an Arabic inscription, graven on a slab of white marble, inserted in the rock near the foot of the bridge.

After passing the bridge, the road at first goes along the shore, and then ascends a rocky point of a small bay, inhabited by fishermen. At the foot of this promontory, close to the sea, are the ruins of a chapel cut out of the rock, which is locally regarded as the sepulchre of St. George. The old fishermen who dwell in the cottages in the promontory above the chapel, indulge in the belief that the waters at this point are potent for the cure of all diseases. From this point a good view is obtained of the convent of Harissa Soummaar, romantically situated upon the top of the mountain, and the valley at the end of the bay is cultivated, and studded with peaceful-looking cottages.





*"I am the voice of one crying in the wilderness"*

LEMOIGNACI DE J. AN BAPTISTE



# JOHN THE BAPTIST.

## RAFFAELLE.

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"Where is the lore the Baptist taught,  
 The soul unswerving, and the fearless tongue?  
 The much-enduring wisdom sought  
 By lonely prayer the haunted rocks among?"

KEBLE.

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### LUKE I.

THE circumstances attending the birth of John are minutely recorded in the first chapter of St. Luke's Gospel: but of his early life very little information is afforded. He was marked out, before his birth, by the Divine appointment, made known to his father through an angel, as that great Harbinger of the Messiah—going before him "in the spirit and power of Elias"—of whom the prophet had spoken. In connection with this high appointment, the condition of perpetual Nazariteship was imposed upon him from the womb. It is, indeed, only stated that he was to abstain from "wine and strong drink;" but as this was the chief restriction which distinguished the condition of the Nazarite, the other peculiarities of that condition are probably to be understood; and these were, principally, that the hair should be suffered to grow unshorn, and that extraordinary care should be taken to avoid ceremonial pollutions.

Although the mothers of Jesus and of John were related to each other, there is little probability that the children were associated together in early infancy, in the way that painters like to represent. On this point we have already (p. 12) expressed our sentiments; and have only to remark in this place, that as the father of John was a priest, whose residence was in a city of the hill-country of Judea, he was probably brought up either in Hebron or Juttah, which were cities of the priests in that quarter. We are next informed that "the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel." As his native place was a city, and not a desert, he must have withdrawn from the former to the latter. We know not at what age he betook himself to that solitary life in the wilderness, which must have afforded him much opportunity for meditation upon the great task for which he had been born into the world; but probably in early life, or at least some years before the commencement of his ministry. One who addicts himself to this kind of life, must be a man of few wants; and this was the case with John. A rough garment of camel's hair, girded to his loins by a leathern girdle, assimilated his appearance to that of Elijah—who went similarly arrayed—and furnished all the clothing he desired. For food, the prophet cared as little. The wild bees yielded him their honey; and the locusts furnished an article of food, which to our notions may seem not the most pleasant,

but which is eaten with zest in the same country at this day. This was his most frequent food; but doubtless it was diversified by wild fruits and roots; and we may suppose that the travellers, shepherds, and peasants who crossed his path, would, as is their wont, testify their respect for the holy man by occasional presents of bread and fruits. The desert in which he took up his abode is a region of rocky, precipitous hills, with deep vallies, and numerous caverns, admirably suited to meet the conditions of such a life as that which the Baptist at this time led.

It was from this wilderness that John was called to his public ministry, at or about the age of thirty years. The circumstances of his preaching, and the principal incidents of his career, will hereafter engage our notice: but in presenting an engraving from Raffaele's celebrated picture, it is difficult to abstain from one or two remarks which it naturally suggests. Admirable as it is, regarded simply as a work of art, it abounds with historical improprieties, not usual with this great painter, and which therefore, from the weight of his example, it is the more necessary to indicate. They belong to a class which is often exemplified in Scripture subjects, and by which the just effect of many noble pictures is often very cruelly marred, in the eyes of those most capable of deriving enjoyment from them.

In this picture John is represented as actually engaged in his public ministry; and he was then no longer the beardless youth this picture represents. John, also, as a Nazarite, wore his hair long—an important circumstance of identity, which has usually been overlooked by painters, and cannot therefore be specially laid to the charge of Raffaele; though the peculiar treatment of the hair, apart from this objection, is scarcely in keeping with the character of the prophet of the wilderness. Then what is to be said of the too scanty leopard's hide which the painter has given to him in exchange for his ample garment of woven camel's hair? This and other particulars seem quite to alter the circumstances which invested the character of the prophet. The painter may, however, have availed himself of the idea that John might have exhibited an appearance not unlike this, with something thrown lightly around him, in the intervals of performing the baptismal act. But even so, this might provoke some severe remarks upon the propensity of the painters for giving as much as they can of the naked figure, even when this involves serious errors of costume. This is often painfully exemplified in Scripture subjects—though very rarely in the pictures from which our engravings are taken. And this is particularly displeasing to those who know, that among the ancient Jews, as at present in all parts of south-western Asia, there is as little display of the naked figure as in Europe, and that all people go about comfortably, and, although lightly, not scantily, clad. Some allowance may be made for the anxiety of artists to evince that higher skill which they suppose to be shown in the representation of the human figure, in its just anatomical proportions and developments: but it would surely be better to do this upon subjects which warrant an unusual display of the human figure—and there are such even in Scripture—than to thrust such perverse and capricious nudities into subjects where they must appear not less untrue than unbecoming.







CONVENT OF MONTE CASSINO  
second view from the river

## THE CONVENT OF MOUNT CARMEL.

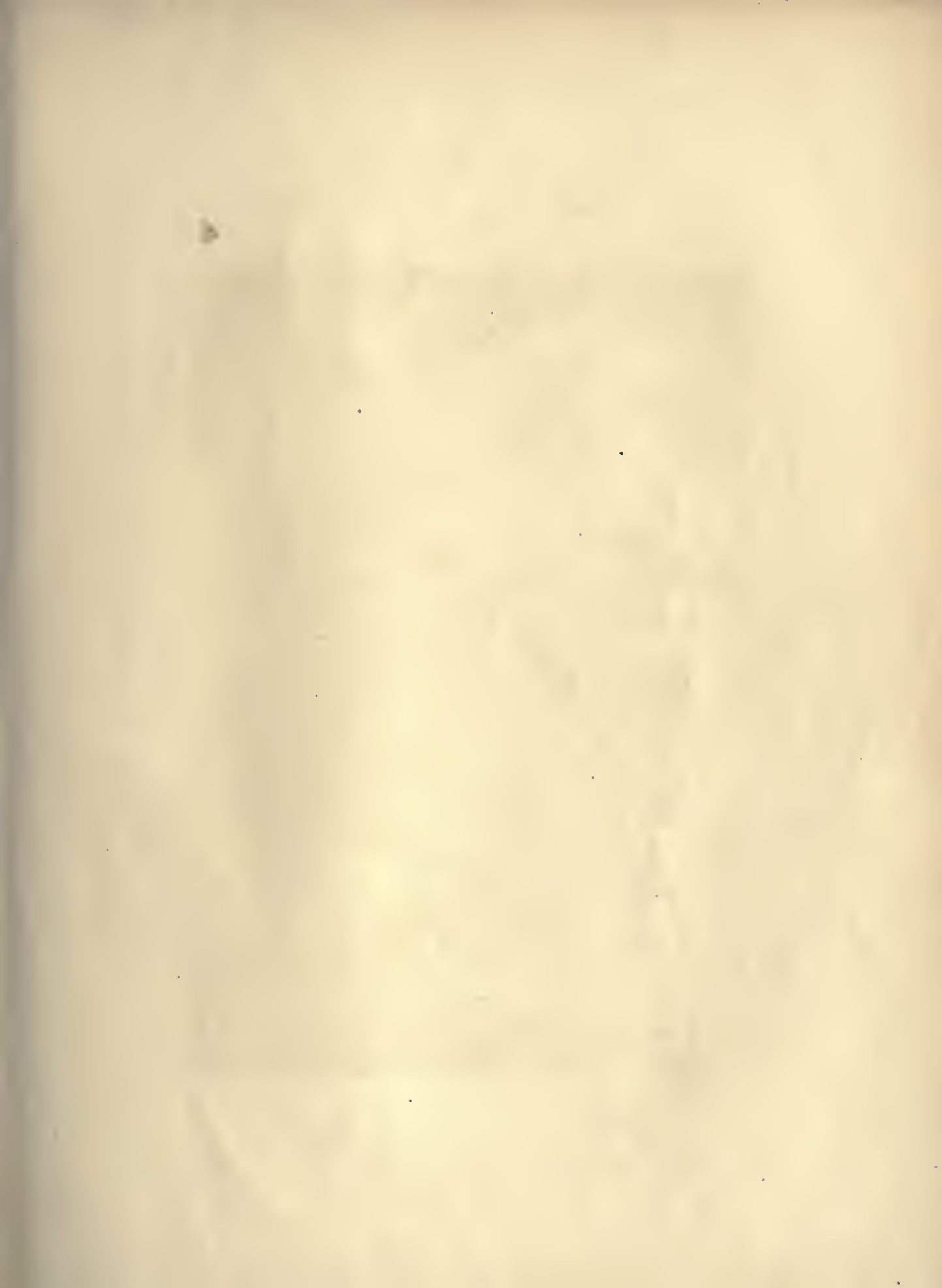
"Thither continual pilgrims crowded still  
From all the roads of earth that passed thereby." THOMSON.

WHEN men first began to consider a life of privation and solitary devotion more acceptable to God than any other, the caverns of Mount Carmel were soon occupied by anchorites. This was not only on account of the secluded retreats which the mountain offered, but from the impressions connected with the belief that in this place the prophet Elijah gave the first example of that life to which they were themselves devoted. One of the caverns was regarded as that in which he abode, and to which the "sons of the prophets" resorted, to receive his instructions; and the chapel, or house of prayer, erected over this venerated spot, formed the nucleus of the monastic establishment on Mount Carmel. The original monastery was founded at a very early date, with the view of uniting into a community the anchorites who had fixed their residence in the caverns of the mountain. Phocas, a Greek monk, who travelled in 1185, A.D., speaks of the monastery as then in ruins; and the mountain seems to have been, until recently, forsaken by the monks; for he says, that some time before, an old monk from Calabria had settled there, and in time had been joined by ten others. This number was subsequently much increased; and, in 1209, Albert, the patriarch of Jerusalem, gave them a superior, and subjected them to a set of rules, drawn from those of St. Basil. The monastery seems to have been at the same time rebuilt, or restored to a habitable condition. This was the origin of the Carmelite order of monks, who derived their name from Mount Carmel—a name not confined to those who dwelt on the mountain, but was shared eventually by sundry affiliated communities, subject to the same rule, habit, and general superintendence, in different parts of Europe, but especially in France, where the order was particularly favoured after the time of St. Louis, who was well entertained at the monastery, after the vessel in which he sailed had been wrecked at the foot of the promontory of Carmel, and who, upon his return home, took with him six of the monks.

The ancient monastery is described by those who wrote during the Crusades, as not being of great extent, which the nature of the site did not admit; but it made up for this by its unusual height, rising in several stories, and containing a vast number of small apartments, or cells. The enclosing walls were also very high and thick, and were formed of large masses of rock taken from the mountain. This building was

destroyed, in 1292, by the Saracens, who brutally massacred all the monks they found in it. It lay several centuries in ruins, but the mountain was not forsaken by the Carmelites, some of whom were always to be found there, dwelling in the caves, and having charge of the cavern and chapel of Elias. At length, however, they were enabled to build themselves a new monastery, somewhere in the early part of the last century. It is described by contemporary travellers as a very considerable building. When the French attacked Acre, they made the monastery their hospital; and many years after, some French words, and the numbers of the wards and beds, still bore witness to this occupation. After the French army had withdrawn, the Arabs came and pillaged, and, as far as they could, demolished the building. The monks, however, still lingered among the ruins till 1815; but, in 1817, we find the place wholly deserted. In some years, however, the Carmelites were again busy upon the mountain, having collected resources for rebuilding their convent, which has been accomplished under the direction of one of the monks, so as to render it one of the finest and most commodious buildings of the kind in the Levant. Travellers speak highly of the entertainment they meet with from the monks, who, although themselves subject to an austere rule, which precludes them from the use of meat, take care that their visitors shall want for nothing they can reasonably desire. The dome, which, in the present view, is seen rising in the centre of the convent, is that of the church, which is a fine and spacious building, handsomely decorated in the usual style of conventual churches. The cavern already alluded to, as that which is supposed to have formed the retreat of Elijah, is in the back of the mountain, facing the sea. It is about half-way down the side of the mountain; and the entrance, to which there is a path cut in the rock, is partially concealed by fig-trees and vines. The cavern is very spacious and lofty, with a recess on one side, and it has for ages been visited with great veneration by pilgrims of all nations; for the Moslems respect the memory of Elijah scarcely less than the Christians, and visit his alleged retreat with equal reverence. That which is called "the Festival of St. Elijah" is held on the 20th of July, and on that day there used to be a concourse of about two thousand pilgrims to the spot, composed not only of Eastern and Western Christians, but of Jews and Moslems. This assemblage was, however, forbidden about thirty years ago by the Pasha of Acre, and we do not understand that it has been since resumed.







Engraved by H.

From XII. 75.

Plate X. 7.

Printed by J. G.

*"The Dream of Pharaoh as in"*

JOSEPH EXPLAINS THE SONG OF PHARAOH

No. 10

## JOSEPH BEFORE PHARAOH.

GUERCINO.

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"The tracks of Providence, like rivers, wind,  
Here run before us, there retreat behind ;  
And though immerg'd in earth from human eyes,  
Again break forth, and more conspicuous rise." HOGGIN.

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## GENESIS XII.

THE repose of the king of Egypt was one night disturbed by two remarkable dreams, which made a deep impression on his mind. They were similar, yet different—similar in apparent purport, but different in the form of its expression; and, in an age in which dreams were regarded as intimations of things to come, they could not but awaken much solicitude. In Egypt there was a division of the priests, who made the interpretation of dreams and other branches of occult science their particular study. The king summoned these to his presence, and related to them his dreams, for interpretation. In the first instance the king had dreamed that he stood beside the Nile, and noticed the cattle standing in the water—as cattle are apt to do in that country, to refresh themselves under the strong heat of the climate, and to protect themselves from the numerous insects which swarm the air. Presently seven full-fleshed and comely kine came up, and fed in the meadow beside the river; and as the king regarded them, seven other kine, lean and ill-favoured, came up into the same meadow, and stood close to the more prosperous kine, whom they eventually devoured altogether, without being themselves bettered in appearance. After this the king awoke, and while he pondered this dream, he slept again, and had the same matter presented to him under another aspect. He beheld seven plump and healthful ears of corn come up on one stalk; and presently after, seven other ears, thin and parched, and wasted by the east wind, shot up beside them, and devoured the substance of their prosperous neighbours, without any visible improvement in their own condition. The wise men of Egypt seem to have been much embarrassed by the two-fold character of the dreams; their real or pretended science was at fault; while, from the obviously significant intention of the dreams, they were afraid, if so inclined, to venture any hap-hazard interpretation. They thought it safer to confess that they were unable to explain the dreams in which the king felt so deeply interested.

There was present at this scene a court officer, the chief butler, who had formerly, with another officer, the chief baker, been confined in the prison to which Joseph had



been consigned by his master. These two had dreams in the prison, which Joseph had interpreted; and it had happened to each of them according to his interpretation,—the chief baker had been hanged, and the chief butler had been released from prison and restored to his office. Joseph had besought the butler that when released from prison he would be mindful of him: but that functionary had not thought it necessary to burden his memory with so small a matter. Now, however, the perplexity of one, whose lightest care every one had an interest in relieving, reminded the butler of his own adventure in the prison, and of the young Hebrew by whom his own dream had been rightly interpreted. He mentioned the circumstance, in a courtier-like manner, to Pharaoh, who, grasping at anything that promised ease to his troubled mind, instantly sent to have Joseph brought before him. The son of Jacob was then hastily taken from his dungeon; and after he had removed from his fine person all outward sign of his great miseries and his prison-life, he was conducted to the king. The monarch told him that he had sent for him from having heard of his great skill as an interpreter of dreams: to which Joseph modestly and piously answered, “It is not I, but God, who will give to Pharaoh an answer of peace.” The king then related his dreams; on which Joseph at once said: “The dream of Pharaoh is one: what the Lord is about to do, he hath foreshown unto Pharaoh.” He then proceeded to explain, that the seven fat kine and the seven plump ears denoted seven years of great and unexampled plenty; and that the seven lean kine, and the seven sapless ears, denoted seven ensuing years of unparalleled scarcity and famine. Perceiving that this interpretation had made a strong impression upon the king’s mind, Joseph ventured to indicate the course which he judged best calculated to mitigate the calamity which impended over the land. He suggested that all the surplus corn produced during the years of plenty, should be taken up and stored away under the royal authority, to form a resource against the years of scarcity that were to follow. He added, that some wise and discreet person should be “set over the land of Egypt,” invested with full powers to carry this wise plan into effect through all the provinces. The king was equally struck by the interpretation of the dreams, which he felt must have been given to Joseph by a Divine inspiration, and by the far-seeing sagacity of the plan by which he proposed to arrest the terrible consequences of the calamity he predicted; and after he had ascertained that the views of his counsellors were in accordance with his own, Pharaoh turned to the Hebrew stranger, and said:—“Forasmuch as God has showed thee all this, there is none so discreet and wise as thou art. Thou shalt be over my house, and according to thy word shall all my people be ruled: only in the throne will I be greater than thou.” This was, in fact, constituting him what is in the modern East called a vizier, and in Europe a prime minister; and the king then proceeded to confer this high appointment in a formal manner, by transferring to him his signet-ring, and investing him with the gold chain and the robes of office. Thus arrayed, he was mounted in the second chariot of the king, and conducted in great state through the principal streets of the city, proclamation of his advancement being made before him.





Engraved by G. Frechburg

Matthew XXV. 8.

Matthew XXV. 8.

Engraved by G. Frechburg

*Give us of your oil: for our lamps are gone out*

Matthew XXV. 8.



## THE TEN VIRGINS.

SCHALCKEN.

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“Unto salvation wise,  
 Oil in your vessels take;  
 Upstarting at the midnight cry—  
 ‘Behold the heavenly Bridegroom nigh!’” C. WESLEY.

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## MATTHEW XXV. 1–13.

THE admirable parable of the Ten Virgins affords a most impressive injunction to watchfulness, with special reference to the condition of the visible church at the destruction of Jerusalem, and at the day of judgment. This injunction is conveyed in the shape of an illustration, drawn from some peculiar usages connected with the marriage ceremonies of the age and country.

Our information with respect to the custom on which the parable is founded is somewhat defective, and amounts nearly to this:—When a marriage had taken place, it was customary for the bridegroom, late in the evening, and therefore by the light of lamps, and with great pomp, rejoicing, and festivity, to conduct the bride home to his house. The bridegroom was accompanied by youths as bridemen, who were to escort him to the house of the spouse; and the bride had companions of her own sex, (sometimes married women and sometimes maidens), who were to attend her to the house of the bridegroom. Towards the time when the bridegroom and his party were expected, the virgins went forth to meet them, and so accompanied them, holding up their lamps, to the house of the bridegroom, where the wedding feast was prepared.

It is quite true that there is not in the Bible or elsewhere any trace that such a custom existed among the Jews themselves, and we are therefore at liberty to infer that the parable is founded on the custom of some neighbouring nation which was well known to the Jews. As we have described it, the practice was that of the Greeks and Romans; and even as such, could not have been unknown to the Jews. But it was probably also the custom of some of their immediate neighbours, for it bears marks of an Oriental origin, and it exists in substance to this day among the Persians and the Hindoos.

Now in the parable there were ten virgins, five of whom were "wise" and five "foolish." Those that were wise were well provided with oil in their flasks, in case anything should occur to require them to replenish their lamps; but the unwise ones merely filled their lamps, without providing for a need that might not arise. At the time the bridegroom was expected, the virgins went forth a certain distance, and remained waiting there till the bridegroom's party should come in sight. They waited longer than usual, as some unexpected circumstance seems to have delayed the bridegroom's arrival. While they waited, they slumbered; the wise virgins no less than the foolish. The wise ones could afford that indulgence, for they had well prepared for the delay; but the foolish ones would have employed the time better in repairing their first neglect. At length, at midnight, a cry was raised—"Behold the bridegroom cometh, go ye out to meet him!" In fact, they ought then to have gone on till they joined the bridegroom's party; and all the virgins rose for the purpose. The wise virgins replenished and trimmed their lamps; but the foolish ones found to their sorrow that their lamps were going out, and that they had no oil with which they could be replenished. In this distress they supplicated their more prudent companions for a share of their oil; but the latter declined this, on the ground that there was not enough for both, and advised them rather to go and buy some for themselves. They had no other choice, and hurried off for the purpose, while the wiser virgins joined the bridal procession, proceeded to the bridegroom's house, and were admitted to the wedding feast. At length the unwise virgins, who had probably found it no easy matter to purchase oil at midnight, were heard without, crying, "Lord, lord, open to us!" But the just though severe answer which the lord returned to the unready damsels was—"Verily I say unto you, I know you not!" and this he might say truly, for they had gone their way to seek for oil before the two parties joined; and he might, therefore, justly say, that as they were not among those who had accompanied him and his spouse, they were so far unknown to him, and therefore inadmissible. It may, however, be merely a conventional form of contemptuous repulsion, equivalent to our own, "I know nothing about you." The *moral* of this parable, its inner spiritual meaning, is emphatically indicated by our Lord himself—"Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh."

The picture from which our engraving is taken is in the Munich Gallery, and is one of the principal works of Godfrey Schalcken, whose chief excellence consisted in his clever effects of light, which, after the example of his master, Gerard Dow, he employed with great advantage. The present subject was, therefore, a congenial one to him, and he has handled it well in this picture.







Printed by J. B. Neave & Co.

Daniel, VI. 2.

Engraved by J. A. Kneller.

Engraved by J. A. Kneller.

*"My God hath sent his Angel, and hath shut the Lions' mouths"*

DANIEL, VI. 2. LA FOSSE, 1711. 1. ONR.

Engraved by J. A. Kneller.

# DANIEL IN THE LIONS' DEN.

NORTHCOTE.

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He who loves Thee—he who to Thee is dear—  
Who leans on Thee, and whom Thou dost upbear,  
May in the lions' cave lie down and rest,  
Safe as the child upon its mother's breast.

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## DANIEL VI.

GREAT was the triumph among the courtiers of Babylon, when they drew from the easy nature of the old king Darius the irrevocable decree, which they believed would be fatal to that great minister of state and royal counsellor in whom the monarch most entirely confided, but who was the object of their jealousy and hate. The decree was, that whosoever, during an assigned period of time, dared to worship or to offer petitions to any other god than the king himself, should be cast into the den of lions. The king, who was a stranger, and knew but little of the history and character of the nobles in his new realm, was not in the least apprehensive of the danger to Daniel which lurked in this abominable proposal; but his enemies, who knew the prophet from old experience, did him the justice of believing that the fear of death would not prevent him from rendering his accustomed worship to the God of his fathers, or induce him to yield elsewhere his adoring homage; and on this conviction they built the hope of his destruction.

The impious edict must have been a matter of much grief to Daniel: but it had no effect upon his conduct. His path was clear; and the sustaining grace of God enabled him to walk firmly in it. At the usual hour of prayer, his enemies, who cagerly watched his conduct, beheld him throw open the windows of his house that looked towards Jerusalem, and, according to his wont, offer up his prayers to the God of Israel. His malignant adversaries delayed not to accuse Daniel before the king of this infraction of his decree, and to demand the punishment which that decree had imposed. The king was beyond measure shocked. He at once perceived the snare which had been laid for the most favoured of his counsellors. His indignation was, however, vain; and probably the expression of it was checked by the consciousness that his own unkingly carelessness had given effect to their evil intentions. Yet we may not be too hard upon him, even for that too ready acquiescence. He was

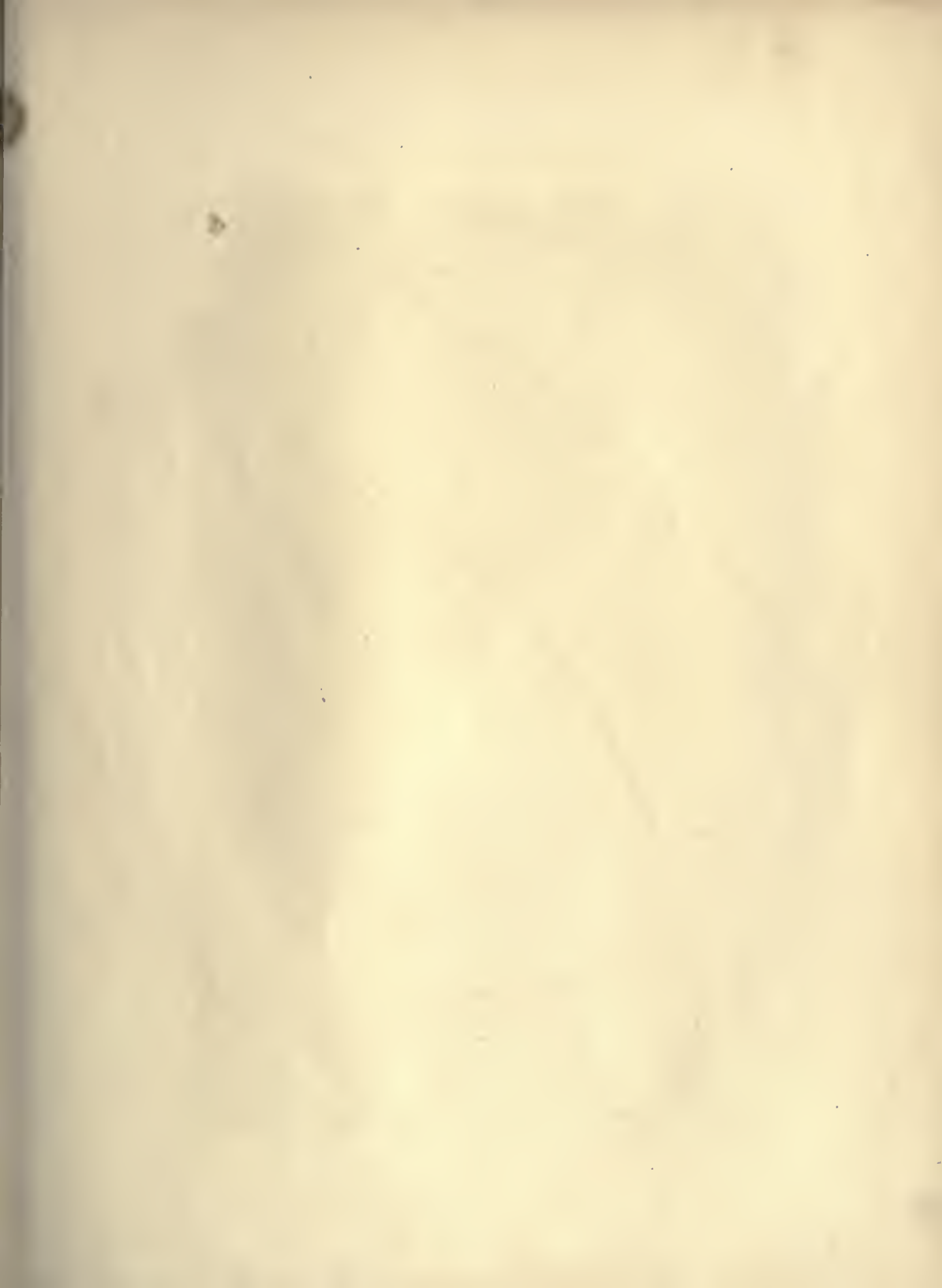
a foreigner, unacquainted with the customs of Babylon, and naturally disposed to establish his power by conciliating the nobles of his new empire: and he doubtless concluded that a matter proposed to him by them, must be something suitable and proper to the Babylonian religion, which, as set before him by such high persons, it would misbecome him to refuse.

There was no earthly remedy. The king would fain have spared Daniel; but there was an ancient law which precluded the sovereign from retracting or nullifying a decree which he had himself issued: and Darius felt that he had no power to protect his friend from the horrible death which seemed to await him. The Median king was a better and a wiser man than this impious decree, which he had been persuaded to sanction, would seem to indicate. His native religion was far more pure and simple than that of Babylon, and embraced more correct notions of the Divine power and attributes; and besides this, it would appear that Daniel had not failed to acquaint him with the almightiness of the God he served, and with the wonders he had wrought of old in behalf of his chosen people. It was on this consideration alone that the king could find rest; and the conviction to which it led him was finely expressed in the few words of comfort which he addressed to the prophet in consigning him to his fate—"Thy God, whom thou servest continually, he will deliver thee."

In those times, as at present in the East, the keeping of a number of ferocious beasts formed a part of royal luxury and state; and these animals ministered not only to the savage pleasures of the court, but were often employed for the capital punishment of criminals. Ancient monuments and coins confirm the Scriptural account that this was the case at Babylon. Daniel was cast into the lions' den, the mouth of which was closed with a stone sealed with the seals of the king and of his lords. The king, who was in great affliction of mind, spent all that night fasting; he declined his customary solaces and enjoyments, he forbade the instruments of music to be brought before him, and his sleep went from him. At the first break of day he arose from his unrefreshing repose, and, with some faint hope that his own words had been fulfilled, he hastened to the den, and "cried with a lamentable voice," saying, "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" With relieved mind, and gladdened heart, he heard a voice answer him from the cave, and knew that it was the voice of Daniel: "O king, live for ever! my God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt."

The law had been satisfied. Daniel had been, under its enactment, consigned to the den of lions, and had there been preserved most marvellously. The seals of the stone were broken, and the prophet came forth, wholly unhurt, into the sweet morning air, and the light of the rising day. He was restored to all his honours; and his enemies, whose malice had been put to shame, were by the king's command consigned to that destruction from which the servant of God had been delivered.







VIEW OF THE MOUNTAINS  
FROM THE VALLEY OF THE RHODAN

## E D E N.

"The wintry top of giant Lebanon." HEBER.

THE name Eden means *pleasantness*, and is therefore appropriate to any place remarkably agreeable in its situation. Hence there are several places both in Syria and Arabia which have borne this name, which is of too general and indeterminate application to warrant us in supposing that we have found the site of the garden of Eden—in which the first human pair spent the happy days before the Fall—wherever a place of this name happens to be discovered. Yet on no stronger ground it is that the village of Lebanon represented in the present engraving, has by some been taken to indicate the Paradise of our first parents. This opinion has not, however, been advocated by any person whose name might lend authority to it; and it would be exceedingly difficult to make the situation meet the requirements of the Scriptural account. It may also be added that the site, however delightful, is too high up the mountains, and therefore too cold, to suit that mild and happy temperature which we instinctively assign to that spot in which the tree of life grew. No reliance can also be placed upon a word which, as used in the three first chapters of Genesis, is probably not a proper name at all, but a descriptive epithet, precisely equivalent to our "Pleasure-Garden," and to the Greek "Paradise."

Nevertheless, although we care not to say that the Eden of Lebanon is the site of Paradise, it does not appear to be altogether unnoticed in Scripture. In Amos i. 5, a place called Beth-Eden (house of pleasantness) is mentioned; translated, in the Authorised Version, 'the house of Eden.' It seems to be the same place which Ptolemy translates, or found already translated by the Greeks, after their fashion, into Paradeisos (i. e. Paradise), and which, by comparing these notices, we collect to have been situated in Syria, upon Mount Lebanon, and the residence of a prince or king. This may very possibly have been the same place which our engraving represents.

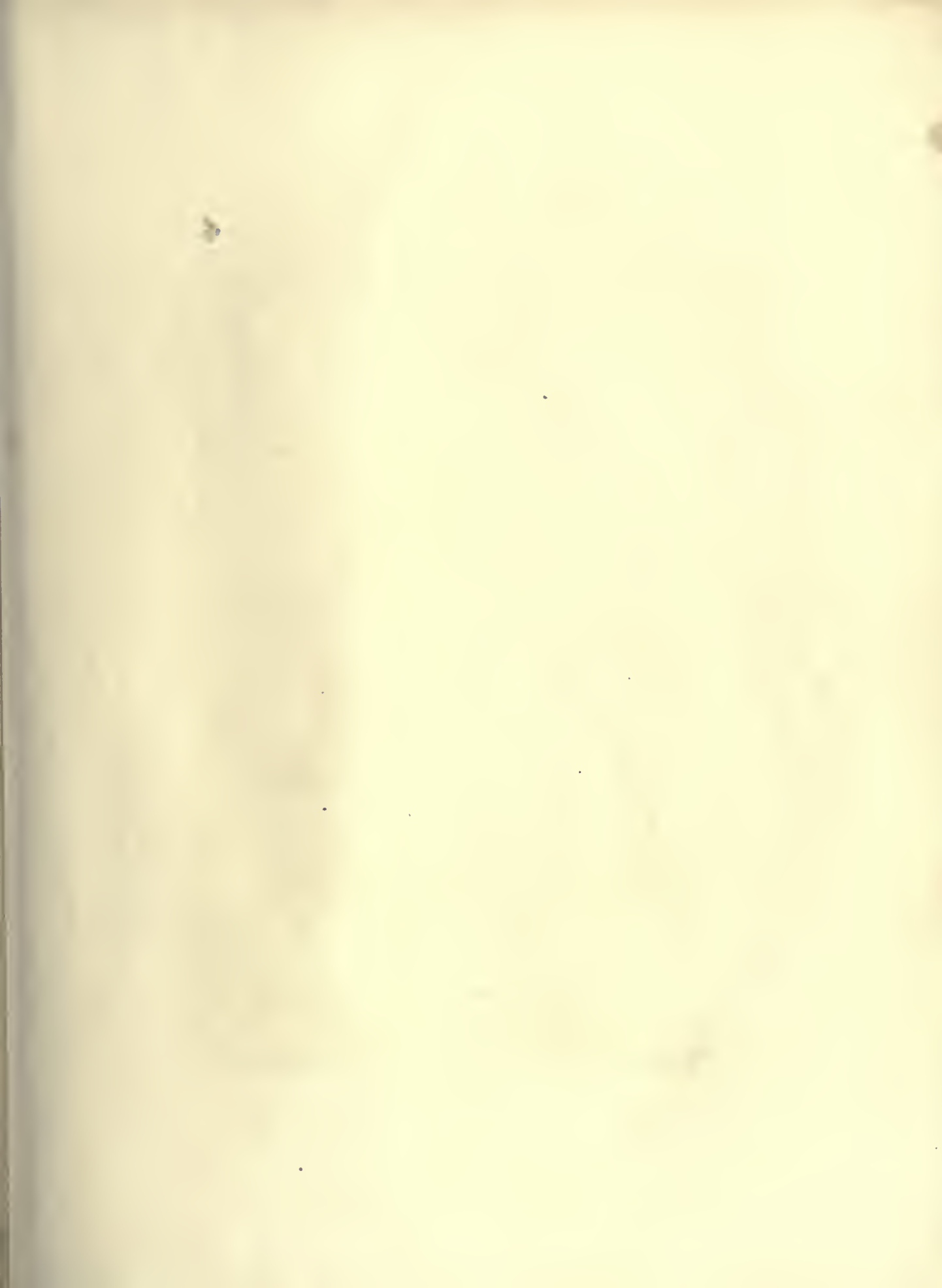
The village of Eden is well known to those who visit the cedars of Lebanon, as—if coming from Tripoli—they find the day far spent by the time they reach it, and usually spend the night there, and proceed to the cedars the next morning. The distance from them is almost five miles, including the inequalities and windings of the road—but is of course much less in direct distance.



Eden overlooks, from the north, a small fertile valley, that contains several villages, and is embosomed by ranges of mountains on every side. Directly in front of the village, across the valley, is the last, or uppermost, range of Lebanon, beyond which is Baalbee, and at the foot of which, on this side, is the frightful gulf or chasm where stands the celebrated convent of Kanobin. On the left from the village, at quite the northern extremity of the valley, and invisible from Eden, are the famous cedars, so much the resort of foreign travellers, and from under whose shade flow down the first waters of the river Abu-Ali; and on the right are the interstices between the heights by which the waters of the valley pass down to the shore. From an eminence ten minutes' walk west of the village, there is a most enchanting prospect down to Tripoli and the Mediterranean.

Notwithstanding the severity of the cold at other times of the year, it is difficult to imagine a more delightful summer-retreat than this Eden of Lebanon. The lovers of shade, fine air, and delicious water—advantages which the resident in the East learns to appreciate intensely—would hardly find even in Lebanon, another place uniting these benefits in the same degree. The more wealthy inhabitants of the sultry plains below, are well aware of this, and usually spend the hot summer-months at Eden. The air is, at that season, so genial, that in cases of intermittent fever, cures have been known to take place upon the mere removal from Tripoli to the mountain; whereas by remaining below, they are, often protracted for months, defying all the powers of medicine.

The neighbourhood is noted for the remarkable size of the walnut-trees which grow there; and which seem to thrive with peculiar vigour in this elevated and mountainous region.







## BURN T OFFERINGS.

MELVILLE.

Their tents were numerous as the dew-drops spread,  
 Offspring of morn, o'er the fresh waving fields.  
 A tabernacle, centered in the camp,  
 Stood like a temple; on its top was seen  
 A cloudy column that to heaven arose  
 Sublimely beautiful.

PENNIE.

## LEVITICUS I. 1-14.

THE traveller who lingers in the vallies of Sinai, or who traverses the lone plains of that "great and terrible wilderness" which extends between them and the Land of Promise, cannot but mark the strong contrast of the utter solitude which hangs over those vallies and plains, with the idea, present to his mind, of the orderly scenes of active life and abundant population which the same region once offered, when the Israelites formed their vast encampment therein. It may require some knowledge of the scenery, some of costume, and more of sacred history, to fill up correctly the outlines of such a picture. But it requires no great effort of mind, or grasp of knowledge, to apprehend the general features which would then be presented to the view of one who might "discover unaware," from the top of some overlooking hill, the prospect set forth in beautiful and equal order around the great central sanctuary, covered by the mysterious pillar of cloud. How lovely that order was, with the long lines of tents extending in continuous streets within each other, may be gathered from the description of the encampment which is given in the book of Numbers, and from the impressions which, as recorded in the same book, the survey of the scene made upon the mind of a stranger from beyond the Euphrates. It was Balaam who exclaimed—"How goodly are thy tents, O Jacob! thy tabernacles, O Israel! As the vallies are they spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters."

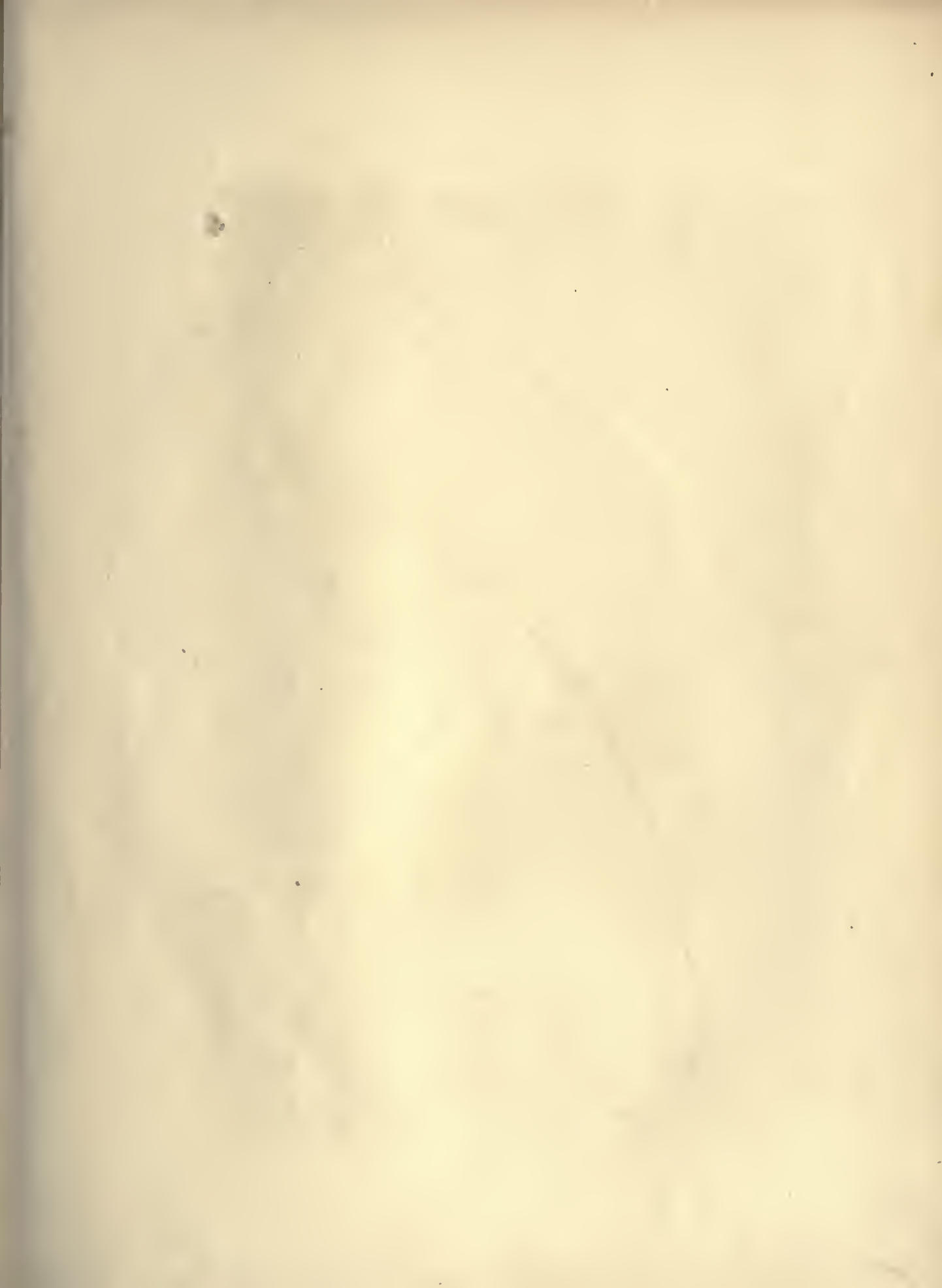
The light and cheerful tents of each tribe, reposing in due order under its great tribal standard; while the pillar of cloud, which formed the great central standard of the whole body, was visible from even the remotest parts of the camp, and served to guide the course of those who repaired through these many streets of tents to the great central square, in the midst of which—as in the place of a king among his encamped armies—stood the renowned fabric—resplendent with embroidery and gold—in which

every true Israelite rejoiced to feel that his Divine King dwelt among his people, to rule, to guide, and to protect them, in the form—manifest even to their material conceptions—of that glory which rested upon the mercy-seat, between the wings of the cherubim.

If it were the time of morning or evening sacrifice, the ministering priests and attendant Levites might be seen at the great altar in front of the tabernacle, engaged in the greatest act of the Hebrew worship, the congregation giving their devout attention to the act, when the time was marked by the blowing of the silver trumpets, whose sound rang sweet and clear over the stillness of the camp—a stillness habitually unbroken by the noises which the pursuits of men create in crowded cities—free from even the clanging sounds of military array, so common to large camps—and broken only by the glad shouts of children, the noise of pounding the manna in mortars, and the lowing of flocks and herds.

Now and then men might be seen, emerging from among the tents into the open square, bringing to the tabernacle a steer, a sheep, a goat, or turtle doves, as burnt offerings to make atonement for the sin of their souls, or as free-will offerings, to testify their thankfulness to God for all his mercies, and in glad recognition of the covenant which had been established between Him and them. The burnt offerings, or holocausts, were so called from being wholly consumed by fire upon the altar—excepting only the skin—which was not the case with the free-will offerings, of which part only was consumed on the altar, the rest being allowed for the offerer and his friends, with the poor, the stranger, and the Levite, to feast upon. The holocaust being thus devoted wholly to God, in being consumed by the fire of His altar, was more carefully considered, and determined by stricter rules, than any other offering.

The proper victims for the burnt offering, and indeed for other animal sacrifices, were the ox, the sheep, and the goat; for although turtle doves and young pigeons were accepted from those who were too poor to bring the costlier offerings, yet in public sacrifices these birds were not allowed, but only those three kinds of animals. These were doubtless chosen from their superior qualities of usefulness, from the simplicity and purity of their diet, from their use as the principal food of man, and on account of the facility with which they could in consequence be procured; for it was the benevolent object of the law, to impose upon the people no heavier burden, in the ritual service of God, than the principles of that form of worship indispensably required. Hence no wild animals were demanded in sacrifice; not only for the above reasons, but because the Lord would not impose upon his people so great a burden as to bring him that which could only be procured with difficulty; and on the same ground, doves seem to have been chosen as a substitute-offering for the poor, since these birds were, of all others, the commonest and most easy to be procured in that country which the Israelites were destined to inhabit.







HALT OF A CARAVAN IN THE DESERT OF GOLLA, NEAR SI' ANANUS.

*Halte d'une caravane dans le Desert près de le Mont. Si' Ananus*

## H A L T O F C A R A V A N .

"See the throng'd pomp, its marshalling the same,  
As trading, erst, when troops of Tema came."

GRANT.

TAKE away guns, coffee, and tobacco, and remove some details of the costume which have been introduced into Western Asia by a more eastern people—and there is not a single circumstance in the usages of modern Oriental travel, to which an exact parallel might not be found in the Scriptures. In Syria, even the incongruous Turkish costume becomes unfrequent; and in Arabia and Mesopotamia is scarcely ever seen; but men continue to array themselves, for the most part, in the same simple and becoming garments which were worn in times of old. In viewing an Eastern travelling party, there is, in fact, little to destroy or impair the illusion, that you behold a Scriptural scene. And, indeed, it can scarcely be called an illusion; for the usages are real, and all that is essential in them, even to the smallest particular, is ancient, is Scriptural, has remained unchanged from the time that the ancient pilgrim-fathers of the Hebrew people "went forth, not knowing whither they went," to the present day.

In the East, people always travel in large parties, that they may find in themselves that security against depredation which the government is seldom able to afford. Every such party is essentially commercial; for Orientals rarely travel but on commercial business; and one whose private affairs constrains to travel, does so by joining himself to such a commercial party of travellers; and he is himself usually tempted to give a commercial character to his own journey, by taking with him some commodities, the produce of the place that he leaves, which he has reason to believe will sell at a price much enhanced in the place to which he is going; and as he does the same on his return, he is thus enabled not only to cover the expenses of his journey, but to put some money, often a considerable sum, into his pocket besides. This is done even by pilgrims; and the practice imparts a commercial character to even the great pilgrimage which the Moslems make every year to their holy cities. Companies of this kind are often mentioned in Scripture—oftener than may, on first consideration, appear to many readers. The following passages may be pointed out as containing such allusions,\* some of which, however, it must be admitted, are more distinct in such reference in the original, than they appear in the translation. The last of the cited texts refers to the journey which the Jews made from all parts of the land to Jerusalem at the great festivals; and we see that on such occasions they travelled in companies, although passing through a peopled country. There were dangers of the road, indeed, especially to those who came from Galilee through Samaria; but in this case, apart from such considerations, people going, *at the same time*, from the same neighbourhood, to the

\* Gen. xxvii. 25; Judges v. 6; Job vi. 18—20; Isaiah xxi. 13; Jer. ix. 2; Luke ii. 4.



same city, would naturally join company. The want of a simultaneous motive for movement, such as was in this case supplied, often occasions great inconvenience and loss of time to individuals. For instance, Ibrahim of Aleppo wishes to go to Cairo in Egypt; but he is too poor, or his concerns are too small, to enable him to originate the expedition. He therefore waits and inquires, perhaps for several weeks, before he hears that after some other weeks or days, as may be, the wealthy Mohammed is going with goods, or is sending them, to Damaseus. This requires the presence of several men, and therefore Ibrahim determines to join the party, hoping at Damaseus to find another party going to Cairo. The same intelligence also determines Yakub and others to go with the same party. It is true, indeed, that they had not intended to go so early, but the advantage of being in company, and the uncertainty that another party may be made up till long after the time they would have chosen for their own departure, induce them to hurry up their arrangements, that they may be ready at the time appointed. Omar and others do not want to go so far as Damaseus—some are bound for Homs; and some for Hamah,—but they also determine to avail themselves of the protection of this caravan, for the distance they intend to go. When they get there, and leave the party, others, men of Homs and Hamah, wanting to go to Damaseus, gladly unite themselves to it, and exert themselves greatly to get ready during the halt of the caravan. It is under this combination of influences that the caravan is formed, and that it swells or lessens on its way, till it reaches the place of its destination. Those who, like our friend Ibrahim, wish to proceed to a place more distant than that at which the caravan breaks up, will very probably have to wait some weeks more before they find an opportunity of joining another proceeding to his ulterior destination; and in the end, two or three months, and often much longer, may have passed from the time that they were actually ready for their journey till they reach its termination; and this, although the distance is not greater than might be accomplished in a few days in any civilized and settled country. The grievance involved in this system, so far as regards the delay and loss of time, is not very strongly felt by the Orientals, and, unless on some pressing emergency, is rarely complained of by them. It is the best mode of travel with which they are acquainted, and they have too little idea of the value of time, to pay much regard to the loss of it. Indeed, their sauntering way of travel is, as managed by them, so replete with sources of enjoyment, that, when the commercial value of time is not taken into account, the weeks spent on such journeys can hardly be considered as altogether lost. There has been, during the time spent, a pleasurable and wholesome change in the ordinary current of the man's existence, with a sufficiency of useful purpose in the end, to relieve the mind from the weariness which inevitably attends a journey in which no distinct object is involved. Perhaps we, with our high civilization, are not in all respects such great gainers as we think, by being enabled or compelled to do all things in a hurry.







Painted by Raffaele.

Mark IX. 2.

Mark IX. 2.

Engraved by A. Robinson.

*"He was transfigured before them."*

Mark IX. 2.

LA TRANSFIGURATION

Fisher, Son & Co. London & Paris.

## THE TRANSFIGURATION.

RAFFAELLE.

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 One hour of glory in a life of grief.
 

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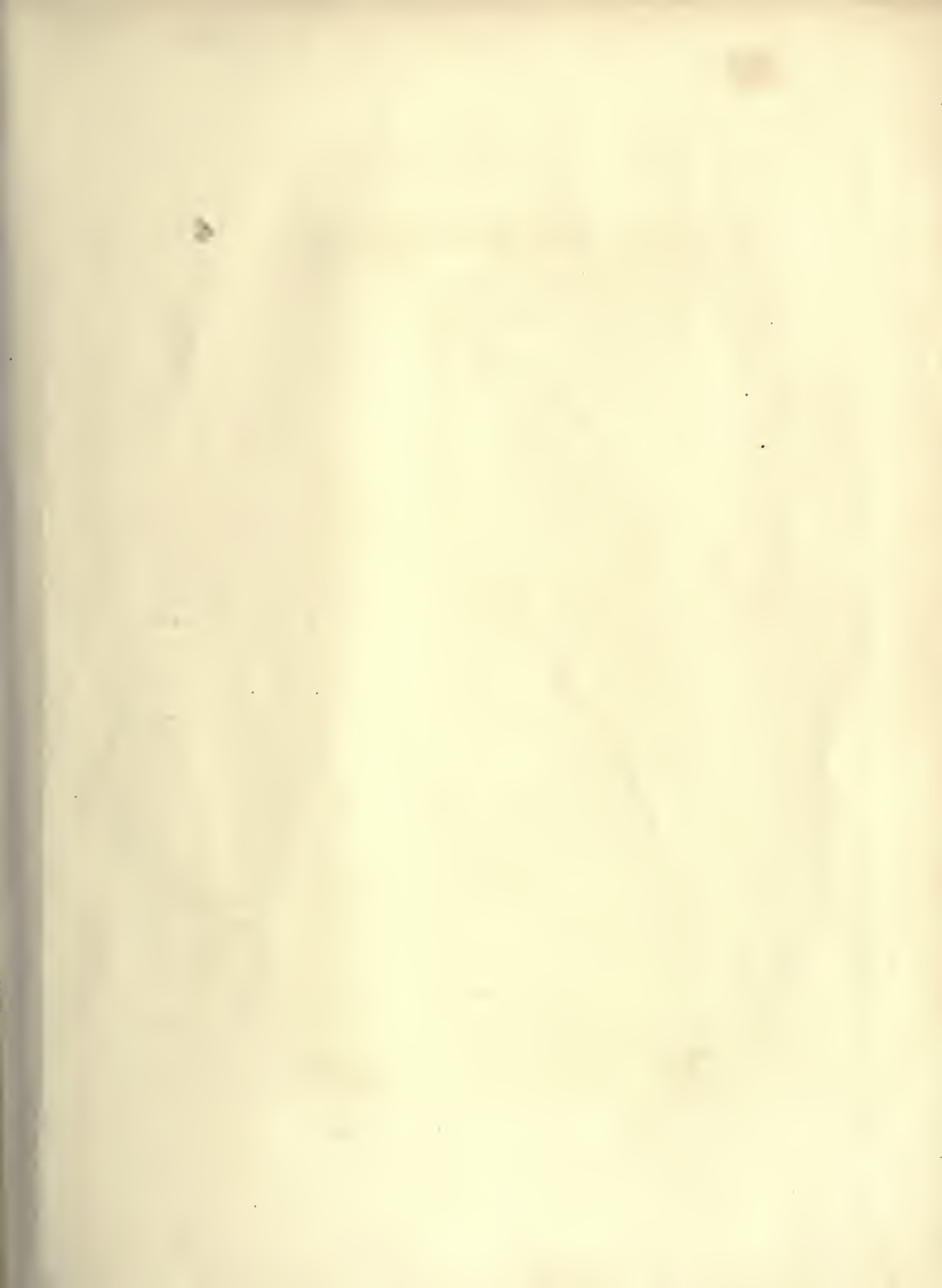
## MARK IX. 2-26.

It is related by the Evangelists, that when our Lord was in the northern part of Palestine, in the district of Cæsarea Philippi, he took his three most favoured disciples—Peter, James, and John—apart into a high mountain, and was there “transfigured before them. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.” Moses and Elias were also seen there with him; and they were heard, by the astonished apostles, discoursing of the death which the Saviour of men was shortly to suffer at Jerusalem. There was also a cloud that overshadowed them—a cloud of brightness; and a voice was heard from the cloud, saying: “This is my beloved Son; hear him! And suddenly, when the apostles had looked round about, they saw no man any more, save Jesus only, with themselves.”

While this glorious scene took place upon the mountain-top, its base witnessed a strangely-contrasted scene of human wretchedness. A miserable lad, afflicted by “a dumb spirit,” and falling at times into the most horrible convulsions, was brought by his father to the apostles who had been left there, in the hope that he might be cured. It was well known that Jesus had given to them the power to cast out devils in his name; and it seems that in this case they strove, but were not able, to afford the desired relief. It is probable that this was the first and only time that they had been baffled in the attempt to exercise the power which their Master had committed to them; and all they could now do, was to wait till he should rejoin them. He no sooner appeared, than the distressed father hastened to meet him, and with melancholy earnestness described his son’s sad case, and the abortive attempt to relieve him which had been made by the disciples. The failure of that attempt seems to have left him but little hope, as we may gather from his concluding words: “*If thou canst do any thing, have compassion upon us, and help us.*” Jesus answered: “*If thou canst believe—all things are possible to him that believeth.*” The poor man replied, with tears, “Lord, I believe; help thou mine unbelief.” This was enough. Jesus immediately rebuked “the foul spirit,” and charged him to quit the child, and enter him no more. Then, with a fierce cry, the spirit quitted him, and rent him so sore with terrible convulsions, that he lay upon the ground like one dead, till the Lord took him by the hand and lifted him up, restoring him to his rejoicing and grateful parent in activity and health.



The picture representing these circumstances, from which our engraving is copied, has been pronounced, with scarcely a dissentient voice, the greatest work of the greatest master, and therefore the very first of existing paintings. This picture, now in the Vatican, was painted by Raffaele for the Cardinal Julio de Medici, afterwards Clement VII., who destined it for his archiepiscopal church at Narbonne. It was, in fact, painted in contest with Sebastian del Piombo, assisted in his rival picture of Lazarus (now in our National Gallery) by Michael Angelo. The contest was thus in fact with the latter, the knowledge of which fact led Raffaele to put forth his utmost powers. The result of the contest has left us the two noblest pictures in the world; for the Lazarus is as certainly the greatest picture in England, as the Transfiguration is the finest painting out of it. It was the last work of the great painter, who indeed left it not quite finished at his death; and the one which was suspended over his corpse, as a trophy of his fame, for public homage. The reach of thought, the vigour of conception, and the masterly execution of this picture, are so signal in their combination, that later painters have been deterred from attempting the same subject, so that there is scarcely any great event of Gospel history, of which so few representations exist. Yet the painting has not escaped much animadversion. "The want of unity," says Mr. Matthews, in his *Diary of an Invalid*, "is a fault that must strike everybody; and Smollet is for getting rid of this, by cutting the picture asunder, and thus making two pictures of it." But those who urge the objection, that the picture arbitrarily combines two actions, and consequently two different moments, have not well considered either the history, or the picture by which its circumstances are represented. The scene represented is not the *cure* of the maniacal youth, as is usually assumed, but his being presented for cure to the apostles, or rather, the point of time when, their efforts having failed, they directed the hopes of the father to their Master, who had withdrawn up the mountain. The actual cure was indeed subsequent to the transfiguration; but the point of time chosen by the painter coincided therewith, and the two actions might therefore well be represented in one picture, united as they are by the significant action of the apostle, who, with uplifted hand and finger, refers the afflicted parent for certain and speedy help to his Master, on the mountain above, whom, though unseen to them, his action clearly connects with what is passing below. Kugler says: "The twofold action of the picture, to which shallow critics have taken exception, is explained historically and satisfactorily, merely by the fact, that the incident of the possessed boy occurred in the absence of Christ; but it explains itself in a still higher sense, when we consider the deeper universal meaning of the picture. The lower portion represents the calamities and miseries of human life—the rule of demoniac power, the weakness even of the faithful when unassisted, and points to a Power above. Above, in the brightness of Divine bliss, undisturbed by the suffering of this lower world, we behold the source of consolation, and redemption from evil. Even the judicious liberties dictated by the nature of the art, which displease the confined view of many critics—such as the want of elevation in the mountain, the perspective alteration of the horizon and points of sight for the upper group—give occasion for new and peculiar beauties."





—D'UNBROU DA VINTA F. 1892.

Mars XIV-18.

Mars XIV-18.

W. GIFFORDS, BURLING

*Jesus said, - one of you that eateth with me shall betray me."*

Mars XIV-18.

LA CÈNE DE NOTRE SEIGNEUR

PIERRE JON & C<sup>o</sup> LONDON & PARIS 1896



## THE LAST SUPPER.

LEONARDO DA VINCI.

Therefore with deep and deadly paleness droops  
 The loved disciple, as if life's warm spring  
 Chilled to the ice of death at such strange shock  
 Of unimagined guilt. See, with his soul  
 Concentrated in his eye, the man who walked  
 The waves with Jesus, trembles while he breathes  
 His dread inquiry ! At the table's foot  
 Up-springs the ardent Philip, full of hope,  
 That by his ear, his Master's awful words  
 Were misinterpreted. From Matthew's brow  
 Beams forth that guileless and unsullied youth,  
 Within whose crystal singleness of heart  
 Suspicion takes no root. Thaddeus stands  
 With arm outstretched, as if to vindicate  
 The flock of Christ ; while, pointing to the skies,  
 Bartholomew th' All-seeing Eye invokes  
 To search his inmost spirit. All the twelve  
 With strong emotion strive.

SIGOURNEY.

## MARK XIV. 21.

THE attentive reader of that portion of the Evangelical narrative which gives an account of the last supper which our Lord took with his apostles, the night before he suffered, will pause to picture forth to his own mind the varying emotions expressed by these faithful followers, when their Master announced, " Verily I say unto you, that one of you that eateth with me shall betray me." The great painter, whose chief work is copied in the present engraving, undertook to depict these various effects ; and however active the faculty of ideal representation with which any of us may be favoured, there are not many who will hesitate to acknowledge that he has *fixed*, in lines and colours, a far better idea of that interesting moment, than they could throw out, even in those ethereal hues which an act of the mind supplies. In fact, Da Vinci's idea of the scene has become part of the general property of the public mind. Through numerous copies and engravings, every one has become acquainted with the conceptions embodied in this picture ; and the ideas which thus preoccupy the mind are so superior and so *true*, that they naturally and instinctively recur whenever the thoughts dwell upon this remarkable circumstance in the history of our Divine Saviour. This is a sure test of the greatness and truthfulness of the work ; and another nearly as certain is offered in the fact, that painters have generally avoided the subject preoccupied by this masterly painting ; and the few attempts which have been made, have only served to demonstrate its commanding excellence. Even Raffaele, in *his* picture of the Last Supper, produced a very marked imitation of this great work of the elder artist.

Lanzi says of this picture, "The moment is that in which Jesus says to his disciples, 'One of you shall betray me!' On every one of the innocent men the word acts like lightning; he who is at a greater distance, distrusting his own ears, applies to his neighbour; others, according to the variety of their characters, betray varied emotions. One of them faints, one is fixed in astonishment; this wildly rises, the simple candour of another tells that he cannot be suspected; Judas meanwhile assumes a look of intrepidity, but though he counterfeits innocence, leaves no doubt of his being the traitor. Vinci used to tell, that for a year he wandered about perplexed with the thought how to embody in one face the image of so black a mind; and frequenting a village which a variety of villains haunted, he met at last, by the help of some associated features, with his man. Nor was his success less conspicuous in furnishing both the Jameses with congenial and characteristic beauty; but being unable to find an ideal superior to theirs for Christ, he left the head, as Vasari affirms, imperfect; though Arminius ascribes a high finish to it." So does Fuseli, who, with his characteristic warmth, scouts the idea repeated from Vasari by so many writers. He says: "I am not afraid of being under the necessity of retracting what I am going to advance, that neither during the splendid period immediately succeeding Leonardo, nor in that which succeeded to our own time, has a face of the Redeemer been produced, which I will not say equalled, but approached the sublimity of Leonardo's conception; and in quiet and simple features of humanity embodied divine, or, what is the same, incomprehensible and infinite powers. To him, who could contrive and give this combination, the unlimited praise bestowed upon the inferior characters who surround the hero, while his success in that was doubted, appears to me not only no praise, but a gross injustice." Again, this most competent judge, who gave an entire lecture to this picture, says: "The face of the Saviour is an abyss of thought, and broods over the immense revolution in the economy of mankind, which throngs inwardly in his absorbed eye—undisturbed and quiet—while every face and every limb around him, roused by his mysterious word, fluctuate in restless curiosity and sympathetic pangs."

This picture was painted by Leonardo in the refectory of the convent of Santa Maria delle Grazie, at Milan, on a wall twenty-eight feet in length, the figures being larger than life. Through the bad construction of the wall, and the damage which it sustained by an inundation in 1500, the colours had entirely faded so early as the middle of the sixteenth century. After many other disasters sustained by this picture, and outrages committed upon it, scarcely anything remains of the original work. But the cartoons which the artist sketched of the single heads, before he executed them in a large size, still exist; and there are excellent copies executed for various other places; partly by his scholars, and partly under his own immediate direction. One of the best of these copies, of the size of the original, is in the possession of the Royal Academy of London.







Engraved by H. Robinson

John VIII

John VIII

Printed by A. Curran

*"He that is without sin among you, let him first cast a stone at her."*

John VIII

LX FEMME ADULTÈRE

W. & A. G. Smith & Co.

## THE ADULTEROUS WOMAN.

A. CARACCI.

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"I'm too vile and base  
 To tread upon the earth, much more to lift  
 Mine eyes to Heav'n. I need no other shrift  
 Than mine own conscience; Lord, I must confess  
 I am no more than dust, and no whit less  
 Than my indictment styles me. Ah! if thou  
 Search too severe, with too severe a brow,  
 What flesh can stand?"

QUARLES.

## JOHN VIII. 1-11.

WHEN our Lord was in Jerusalem at the feast of Tabernacles, in the autumn before the spring in which he was crucified, he returned one morning into the city, from the Mount of Olives, where, as was customary with him, he had spent the night with his disciples. He repaired to the temple, and sat down under its porticos, to instruct the people who gathered around him. While thus engaged, a number of the Scribes and Pharisees—or, in other words, of teachers of the law belonging to the sect of the Pharisees, made their appearance. They had with them a female prisoner, whom they placed before the meek teacher of a law much holier than theirs. They informed him that this woman had been taken in adultery, under circumstances which left no doubt of her guilt. "Now," said they, "Moses in the law commanded that such should be stoned—but what sayest thou?" It is added that "This they said, tempting him, that they might have whereof to accuse him." We are not to understand by this that they required of him any judicial decision; but they came to propose to him a question of Rabbinical casuistry, according to their custom, hoping and expecting that his answer would be such as might enable them to set him forth as an open despiser of the Mosaic ordinances.

But Jesus seemed to heed them not. Sitting there, he stooped forward, and, in seeming listlessness, "wrote with his finger on the ground." With the ancients, as with us, writing, or rather marking, on the ground, was a sign of deep meditation, or of attention abstracted from immediately external objects. It is not necessary to suppose, indeed it is not probable, that he formed letters and words, but that he traced random

characters, as one absorbed in thought. By this apparent abstraction, he repaid with contempt the insidious design which brought them there, while, at the same time, his continued silence served to fix their attention upon him. They continued to press him with their questions; and at length, raising himself abruptly from his abstracted posture, he gave them an answer exactly suited to their circumstances—"He that is without sin among you, let him first cast a stone at her"—and he again leaned forward, relapsing into his former meditative act and posture. Those to whom he spoke were "convicted by their own conscience;" and, one by one, they stole away, leaving the woman there. The state of morals among the higher classes of the Jews was at that time very low; and some of their most eminent men are known to have led most corrupt lives. It is, therefore, probable that these persons may have been in such circumstances, and may have feared that he to whom their secret sins seemed to be known, might not hesitate to proclaim their wickedness to the world. But it is not necessary to insist on this; for every one, in whom the general consciousness of guilt is awakened, will hesitate before he plunges himself into condemnation by condemning others.

When Jesus again raised himself up from his abstracted posture, the proud Pharisees were all gone, and the miserable woman stood there alone before him. He said to her, "Woman, where are thine accusers? Hath no man condemned thee?" She answered, "No man, Lord;" and he then replied, "Neither do I condemn thee; go, and sin no more." It was not for him, as he had on former occasions declared, to assume the functions of a judicial officer, which did not belong to him. He therefore dismissed the culprit without pronouncing sentence upon her past sins. He did not wish to say directly that she was pardoned. But, as Tholuck well remarks, "The whole conduct of Jesus, so serious and solemn, and yet so mild, could not in the mean time have failed to make a deep impression upon one who, during the whole of the preceding scene, must have felt it necessary to prepare for death. This impression was deepened by the serious admonition, 'Go, and sin no more!'"







*Antico Battistero di Ravenna*

## ANCIENT REMAINS AT ACRE.

Thy glory lives, although no ruins tell  
Thy greatness, or avouch the feats of arms,  
In history renowned, which thy old walls  
Have witnessed.

In a preceding page (99, 100) we gave some account of the ancient condition of Acre, and mentioned the remains of former times, which were described as existing down to the commencement of the eighteenth century. Some further notices will bring the account of such remains down to a more recent date—and even to the present time, when scarcely any of them exist, owing to the great extent in which the materials of the ancient buildings have been taken by Jezzar Pasha and others, to be used in extending and repairing the fortifications, and also in consequence of the devastation which the city has been exposed in the conflict of two barbarous pashas in 1834, as well as from its having been bored through and through, and torn up in every part, by shot and shells, in the operations of our fleet against the place in 1841.

Dr. Clarke, who visited Acre at the beginning of the present century, makes particular mention of the remains of a very considerable edifice, exhibiting a conspicuous appearance among the buildings on the north side of the city. "In this structure the style of the architecture is of the kind we call Gothic. Perhaps it has on that account borne among our countrymen the appellation of 'King Richard's Palace,' although, in the period to which the tradition refers, the English were scarcely capable of erecting palaces or any other buildings of equal magnificence. Two lofty arches and part of the cornice are all that now remain to attest the former greatness of the superstructure. The cornice, ornamented with enormous stone busts, exhibiting a series of hideous, distorted countenances, whose features are in no instances alike, may either have served as allusions to the decapitation of St. John, or were intended as representations of the heads of Saracens, suspended as trophies upon the walls." This is the building which Maundrell and Pococke take to have been the church of St. Andrew; but which Dr. Clarke himself thinks to have been that of St. John, erected by the Knights of Jerusalem, whence the city changed its name from Ptolemais to St. Jean d'Acre. He also considers the style and architecture to be in some degree the origin of our ornamented Gothic, before its translation from the Holy Land to Italy, France, and England.

Another traveller, Mr. Buckingham, who visited Acre in 1816, made it his object to trace out, so far as he could, the remains of the successive periods in the signal history of this city. "Of the Canaanitish Aclho," he says, "it would be thought idle perhaps to seek for remains; yet some presented themselves to my observation, so peculiar in



form and materials, and of such high antiquity, as to leave no doubt in my own mind of their being fragments of buildings constructed in the earliest ages. On the south-east front of the newly-erected outer walls of the city, in sinking the ditch below them to the depth of twenty feet beneath the level of the present soil, the foundations of buildings were exposed to view, apparently of private dwellings of the humblest order, as they were not more than from ten to twelve feet square, with small door-ways, and passages leading from one to the other. As we obtained admittance into the ditch for the purpose of examining these remains more closely, we found the materials, of which they were originally constructed, to be a highly-burnt brick, with a mixture of cement and sand, as well as a small portion of stone in some parts, so firmly bound together by age, and the strongly adhesive power of the cement used, as to form one solid mass." Of the splendour of the ancient Ptolemais, no perfect monument exists; but Mr. Buckingham is disposed to refer to this period the shafts of red and gray granite, and the marble pillars which are seen in different parts of the town, some used as thresholds to large doorways, others lying neglected on the ground; and others, again, used as supporters to the interior galleries of the okellas or public inns.

The Saracenic remains were only partially to be traced in the inner walls of the town, which had been so often broken down and repaired, as to leave but little trace of the original work; and all the mosques, fountains, and bazaars are in a style rather Turkish than Arabic—"excepting only an old but regular and well-built khan or caravanserai, which might perhaps be attributed to the Saracenic age." By these words the traveller doubtless indicates the building represented in our engraving—which the eye experienced in Eastern architecture at once recognizes as a khan—but instead of being of the Saracenic age, we should rather take it to be the famous khan built at a much later period by the Emir Fakr ed-Din, at the time he held possession of Acre, and which is mentioned with great admiration by the travellers of the seventeenth century. The Christian remains have altogether disappeared, scarcely leaving a trace of the spot on which they stood. The cathedral-church of St. Andrew, the church of St. John the Baptist, the tutelar saint of the Knights Hospitallers, with the convent of the order, the magnificent palace of the grand master, and all the other churches, convents, palaces, and forts, enumerated by the elder travellers, are no more to be seen. Even the Gothic arches mentioned by Dr. Clarke, vulgarly designated King Richard's Palace, have been razed to the ground; so that the very sites of these monuments of early days will soon become matters of uncertainty and dispute.

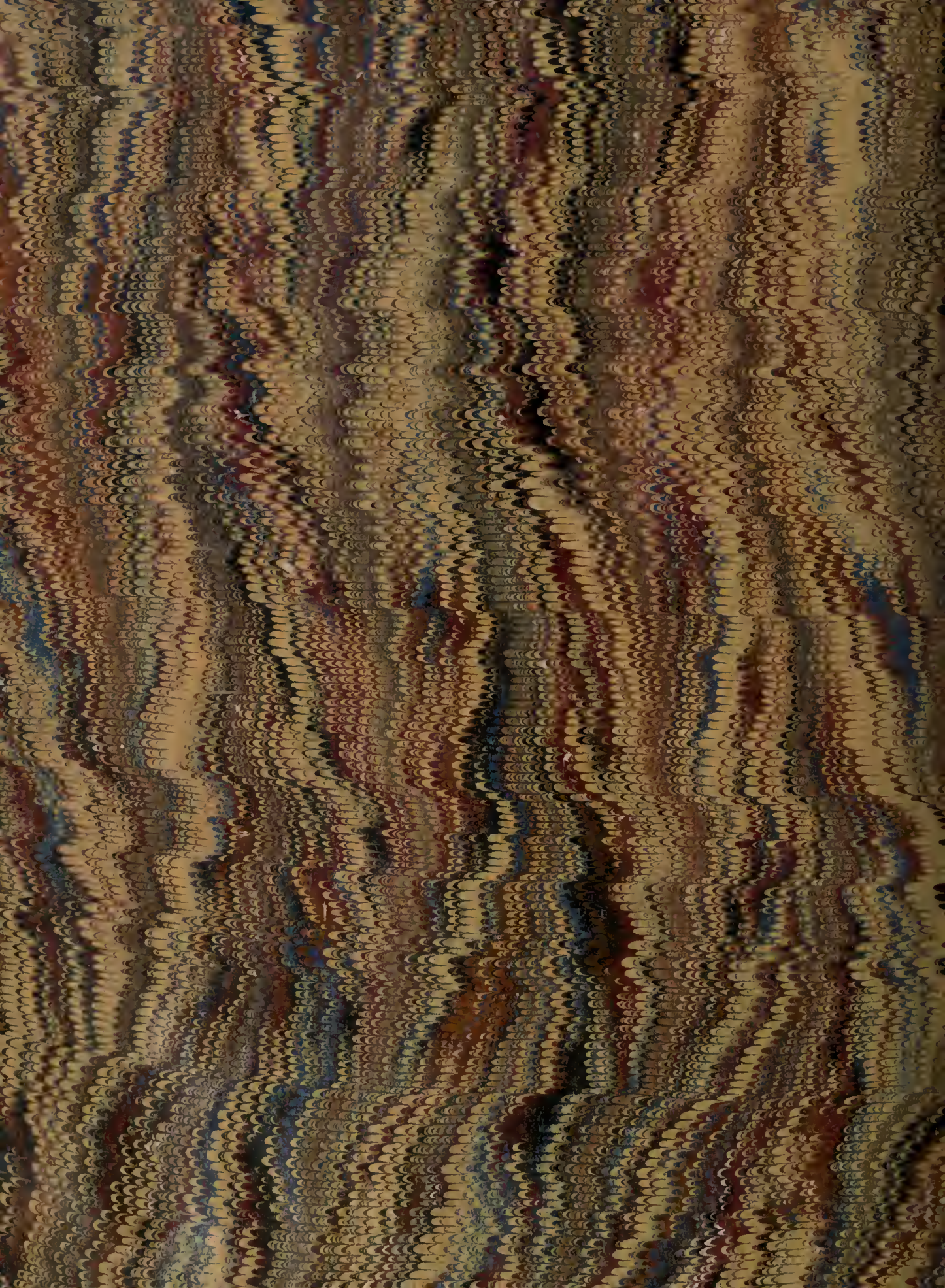














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